



Division I
Section 7

RESERVE
STORAGE



Digitized by the Internet Archive
in 2015

THE
MISSIONARY HERALD.

VOL. XCII. — DECEMBER, 1896. — No. XII.

WE call the attention of our readers to the new paper, *Congregational Work*, to be published conjointly by the six National Congregational Benevolent Societies, the first number of which, that for January, 1897, will be issued about the first of December. It is issued thus early in order that it may be used in securing subscriptions before the beginning of the year. By this new paper, ten numbers of which are to appear during the year, issued at the low cost of ten cents a copy, per annum in clubs, it is hoped to reach at least 100,000 families of our Congregational constituency. Valuable as such a paper will be, and we expect much from it, it cannot, of course, suffice to present fully the work undertaken by our churches. Least of all can the great foreign missionary enterprise, covering a field so extensive and diversified, have adequate presentation in the three pages allotted to it in the new paper. It would be a sorry outcome of the new venture if it should lead Christians in our churches to be satisfied with mere surface knowledge of the great enterprise for the extension of God's Kingdom throughout the world. In these days, when every department of manufacture and trade must have its separate organ, it is no time for the Church of Christ to think that all its branches of benevolent enterprise can be fully presented in a single paper of sixteen pages. If the result of the new enterprise should be to make our Congregational constituency content with the inadequate representation which, from the necessity of the case, must be made in such a paper, it were better that it were not established. But we trust the prophecy will prove true that *Congregational Work* will be an incentive to wider reading, and will increase rather than diminish the demand for missionary literature. The readers of the *Missionary Herald* will find that its pages are none the less full of new and fresh matter which they need for an adequate understanding of our vast foreign missionary work, because other matter is presented in the pages of the new paper.

THE able and spiritual sermon on "Missions and the Pentecostal Church," delivered by Dr. E. N. Packard at the Annual Meeting of the Board at Toledo, produced a deep impression, and it has been issued in pamphlet form, and copies can be had on application at the rooms of the Board. The address of President Storrs, which many have spoken of as one of the most brilliant and powerful in the series of addresses which he has delivered at the Annual Meetings of the Board, is also ready for distribution on application.

THE Coöperating Committees, in conjunction with the officers of the Board, have in preparation a little pamphlet, similar to the one issued early in 1896, containing suggestions as to the Missionary Concert and a list of topics for the ensuing year, together with lists of books relating to missionary lands and themes. A copy of this will be sent early in December to each Congregational pastor in the country, with the request that this or some other list of topics be adopted for the year to come. The *Missionary Herald* will not print monthly programs the coming year, but will present in a much fuller way than heretofore information and suggestions that will aid those who follow the lists given in the pamphlet. The general topics for the twelve months will be the following: January, *What the Bible says as to Foreign Missions*; February, *Turkey*; March, *Missionary Administration*, with an alternative topic, *Missions in Papal Lands*; April, *China*; May, *Foreign Missionaries*; June, *Japan*; July, *Medical Missions*; August, *The Island World*; September, *Missionary Schools*; October, *India*; November, *Home Department—Annual Meeting*; December, *Woman's Work for Women*. Is it not possible for all our churches to give a new impulse to the Missionary Concert? If it cannot find a place on the first Sunday evening of the month, then let it be held in place of the midweek prayer-meeting following that Sunday. No church, for its own sake, can afford to neglect the Missionary Concert of Prayer; and the interests of the world require its observance.

SHORTLY after this number reaches most of our readers, the American Board Almanac for 1897 will be ready for circulation. The value of this annual is recognized by the friends of missions in our own churches as well as outside of them. That able magazine of the Presbyterian Church, *The Church at Home and Abroad*, speaks of the Almanac as "an authority recognized by all denominational boards of missions." *The Golden Rule* says of the number for 1896, "It is a perfect mine of information to Congregationalists." The number for 1897 will be no whit behind any that have preceded it. Will not many of our friends, as heretofore, make arrangements for its sale and distribution in the churches with which they are connected? The price is put at the lowest possible point to favor those who will circulate it, namely, five dollars per hundred, delivered at any express office, or six dollars per hundred, postpaid. For a single copy send ten cents to Mr. Charles E. Swett, No. 1 Somerset Street, Boston, and you will receive the Almanac by mail.

WE are glad to learn that the address of Hon. Everett P. Wheeler, delivered at Toledo, has been published by the Fleming H. Revell Company. New York, Chicago, and Toronto. Mr. Wheeler is an eminent member of the New York bar and an authority upon international law. He came before the meeting of the Board expressly stating that he did not speak as its representative, but simply as an American citizen, discussing from a legal point of view, and in a masterly way, the rights and duties of our government in relation to its citizens residing within the Turkish empire. The address deserves the careful attention of all our citizens, whether in official positions or in private life.

THE radical question now before the American Board, needing an immediate answer, is that of its finances. This question is always at the front and will not

down. It must be agitated constantly, for the sake of the great work **Financial.** which is represented in the name of the Master. People will likely tire of it, but the work is imperative and cannot stop. We have passed two months of the fiscal year. These months have been filled with political excitement, business depression, disquietude, and uncertainty in all financial circles. We confess it has not been a time to expect large returns to our treasury. Now the election is past, the will of the people has been declared, and better financial conditions are promised. Is it not a time to look forward and move forward in all our benevolent contributions? May we not expect hearty responses from the churches, so as to change the direction which has been recorded these two months? Remembering the reductions of last year and the suffering entailed, a shrinkage of over \$6,000 in two months tells a story that must speedily be amended. The churches can do it, and we trust they will do it. The receipts have been as follows for the month of October and the two months of the year :

	October, 1895.	October, 1896.
Regular donations	\$42,788.07	\$41,273.17
Donations for special objects	1,307.03	3,163.05
Legacies	6,598.04	2,096.74
Total	\$50,693.14	\$46,532.96
	2 mos. last year.	2 mos. this year.
Regular donations	\$52,587.75	\$50,696.38
Donations for special objects	2,771.86	4,106.24
Legacies	8,793.55	3,035.08
Total	\$64,153.16	\$57,837.70

Decrease in regular donations, \$1,891.37; *increase* in special donations, \$1,334.38; *decrease* in legacies, \$5,738.47; *total decrease* in two months, \$6,315.46.

And now, churches of our Congregational order and friends of the American Board, let us Go Forward to the rescue of this great work which is ours !

WHAT are you doing to interest your children in missions? They need both knowledge and impulse. It is impressive to note how many of the men who are now prominent in missionary efforts, whether as givers at **The Children's Paper.** home or as personal laborers in the field, attribute their impulse in this direction to something that they heard or saw when they were little children, perhaps from words spoken when at their mother's knees, or to the reading of some story, or the address of some missionary. We cannot begin too early to lead them to the thought of sympathy with Christ in saving men. It is a part of the duty of all missionary boards to care for the young, and the American Board and the Woman's Boards are seeking through the *Mission Dayspring* to reach the children and lead them forward into knowledge about missions and sympathy with them. Can you find anything better to aid them than this little magazine, which is published at a very low cost, and should be widely circulated in our Sunday-schools and mission circles? Efforts are to be made to improve the paper during the coming year and to make it more attractive to the children. Will not our friends, East and West, seek to increase its circulation? Send to Miss A. R. Hartshorn, No. 1 Congregational House, Boston, for specimen copies.

By an error in the types, a figure was omitted in our Annual Report, leaving the amount contributed to our work by the American Bible Society too small by \$2,000. The total amount received from this society for Bible distribution and promotion of revision and the like was \$5,210.94.

SINCE the massacre at Constantinople and its suburb, Hasskeuy, aid has been distributed from funds sent from England to the sufferers, largely through the missionaries of our Board. Many Armenians have fled to Bulgaria. It is proposed to begin work again at Hasskeuy, and to open an orphanage there by means of funds from the friends in Germany. It has been stated that the goods plundered from our mission premises at Hasskeuy have been returned, but the statement is not warranted. A rug or two, a broken chair, and an emptied trunk constitute the larger part of the goods returned. At last accounts the number of persons receiving relief at this precinct was 2,790. So far as we are informed no demand for indemnity for losses sustained at Hasskeuy has been presented by United States officials.

WE have before referred to the remarkable success of the Church Missionary Society of Great Britain in securing the special support of the new missionaries it is sending forth this year into the foreign field. Valdictory meetings were held in Exeter Hall on the evenings of September 29 and 30, at which the outgoing missionaries were addressed and made addresses. The holding of the meetings in two sections was necessary because the numbers departing and those desiring to attend the services were so large. Yet at both sessions the great Exeter Hall was crowded. The statement was made by the Foreign Secretary that seventy-eight new missionaries were going out for the first time, and thirty-one had already sailed. Eight of these were going out at their own charge; six were supported by colonial associations; and the support of fifty-seven had been assumed by various individuals, or groups of friends, or bodies with which they were connected. The remainder, though not actually assigned, were provided for, so that the statement could be made that the salaries of the new missionaries will not be a charge upon the general funds of the society. In making this statement, the secretary placed emphasis upon the fact that this adoption of missionaries "did not mean a substitution for funds already subscribed, but *over and above existing subscriptions*. If not, the society would soon be bankrupt." If it is possible to secure the continuance of this support, it marks a grand advance made by the constituency of the Church Missionary Society. It is a nearer approach to the rate at which foreign missions should be supported than anything that has as yet been seen. The editor of the *Church Missionary Intelligencer* says: "The idea has evidently taken hold and is spreading, — the idea that it is quite within the compass of what is possible and feasible for a parish to support a missionary *as an extra thing*, without diminishing (on the contrary, while continuing to increase) the measure of its ordinary support by collections, subscriptions, boxes, and sales of work. This discovery is calculated to work a revolution in the scale of giving." What is true in England is true in America. There are scores of churches that might maintain an "assistant pastor" in some foreign land, while not diminishing their regular contributions for the missionary board.

To obtain needed rest and change from his excessive labors, especially in connection with relief work in Constantinople, Mr. W. W. Peet, business agent of the Board for our Asiatic Turkey missions, visited, during the summer, Herrnhut, the Moravian settlement in Saxony, and went as far as Dresden. Though the trip was taken wholly for reasons of health, yet incidentally it served a good purpose in arousing many Christian people in Germany to assist in providing supplies for the famine-stricken people of Turkey. These friends in Germany propose to open one or more orphanages in the interior and to assist in providing tools and supplies for those who would engage in some industry. Countess Elizabeth Groeben has arrived in Constantinople for the purpose of aiding in relief work. A gentleman from Nuremberg is proposing to take with him to Germany a company of orphans. Through correspondence a large number of influential friends in Holland, also, are proposing to make liberal contributions for the needs of the suffering.

THE *Peking Gazette* of October 21 publishes an imperial edict appointing a director of the railroad to be built between Peking and Hankow. The new road will be some 700 miles in length, and it will involve the bridging of twenty-seven rivers. The bridge over the Whang Ho or Yellow River will be of great length. It is said that funds for the construction of this line, to the amount of 30,000,000 taels, have been advanced by an American syndicate. We cannot help connecting the inauguration of this new enterprise for the development of China with the return of Li Hung Chang, who has carried home from his visit in the western world many new ideas. His influence in the imperial counsels seems to be greater than ever.

IN response to many suggestions received from our missionaries in Turkey, we would especially direct attention to a new method for affording relief to the sufferers by massacre and famine. In the most of the massacres the lives of the children have been spared, while the fathers and many of the mothers have been slain. The class most to be pitied are the orphans, who have neither home nor food nor friends. What can be done for them? Provision for their temporal needs is, of course, not the work of a missionary board. Yet philanthropic people everywhere must feel the force of the appeal for these children and that they be not left to die. Multitudes of them can be supported at comparatively slight cost. It seems to us that at present the best form of extending relief in Turkey is to provide orphanages. They can be superintended by missionaries on the ground; the work connected with them can be done by the widows, who will thus support themselves, and these rescued children will form in the coming years a most hopeful class from which Christian agents can be secured. Many of the best evangelical native helpers in our India missions are orphans who were saved during the great famine of 1877-1878. We are glad to see that the *Congregationalist* has opened its columns and made an appeal for gifts for the support of these orphans. It is a call of humanity which is very loud, and we trust it will be listened to. In another paragraph allusion is made to the fact that Christians on the Continent of Europe, especially in Germany and Holland, are planning to do some good work in this line. May God speed all these efforts!

It is recorded that, some centuries ago, in one of the provinces of Japan a gold mine was discovered, and people throughout the district were wild in their joy at the prospect of the riches coming to them. But it is said that **First Fruits to God.** the first product of the mines was used entirely for the redecoration of the images and temples of their gods. It was the instinct of gratitude to the power which they recognized as having given them this new wealth. Before they decorated their persons or their homes they would lay their gifts upon the sacred altar. As we write our whole land is rejoicing in the revival of business, giving promise of better times. The wheels of commerce are beginning to revolve more rapidly, and there are clear signs that our arts, manufactures, and agriculture are to see better days. What shall we do with the first fruits of our new prosperity? Shall the worshipers of idols put to shame the followers of Jesus Christ through whose blessing our prosperity comes?

THE details of the terrible catastrophe at Egin have at last reached us from trustworthy sources. The massacre exceeds in horror all of the series, unless it may be that at Oorfa. Last year the city of Egin purchased exemption from massacre and plunder by paying about \$70,000 to the Koords. **The Massacre at Egin.** On Monday, September 14, some Koords appeared in the vicinity and all the Armenians closed their shops. But the next morning the Turkish governor sent criers through the city, ordering the shops to be opened on penalty of fine and imprisonment, saying that the Koords had departed, and that protection would be given. But about noon of that day a gun was fired and the slaughter began, followed by plunder and burning of the Armenian houses. Five sixths of all the male Armenians were killed, and five sixths of the houses were burned. This killing and plundering continued three days, and every imaginable outrage was perpetrated. A greater proportion of women were killed than in most of the massacres; many were carried off, and others threw themselves into the Euphrates. There was absolutely no resistance on the part of the Armenians, and no Turks were injured except in quarrels over plunder. To crown all, the Armenian bishop was compelled to sign a telegram to Constantinople, affirming that the massacre originated with Armenians, and that they were only slaughtered by the Turks in self-defence. The city is in ruins, and there are thousands of widows and orphans, homeless and hopeless. A tale of woe very similar to this from Egin comes from Arabkir, another city of Eastern Turkey.

OUR readers will find among the letters from the Marathi Mission an account of the visitation of the plague in that city, similar to the one which visited Hong Kong a year or two since. The latest reports are that the **Plague and Famine in India.** disease seems to be somewhat under control. Strange to say, no Christian home has yet suffered from this plague. A more serious matter, as Rev. Mr. Abbott writes us, is that in the Bombay Presidency there is the prospect of a famine. The rains, though abundant, were not in season to secure the crops. The price of grain in some sections has doubled. It is the scarcity in India, as well as in some sections of Europe, that has so greatly increased the price of wheat throughout the United States. Let us remember that what is gain to our citizens is disaster to our neighbors on the other side of the seas. In our prosperity may we not forget those who are suffering from famine.

It is a striking fact that amid all the darkness and uncertainty that surround the institutions in Turkey, the schools and colleges, with scarcely an exception, are crowded with pupils. The colleges at Harpoot, Aintab, Marsovan, and Constantinople have all the pupils they can well receive, and more than they have supplies for, and in many places the opportunities for spiritual work are most hopeful. Surely God has something good in store for his people.

Full Schools. WORD has been received from our missionary vessel at Ponape, the latest date being August 23. The voyage to that island had been somewhat longer than usual. It was not expected that the *Star* would touch at Ponape, but while she was at Kusaie word came that the Spanish governor had removed some restrictions which had been hitherto placed upon the vessel, and would permit conference with the natives. This proved to be true, and the *Star* was allowed to anchor, not only at the Spanish colony, but also at Kiti, the old station; and the natives, as well as the missionaries, were allowed to come and go on board the *Star* as they pleased. A great many of the old Christians availed themselves of the privilege, and cheering evidences were furnished that the Christian faith was still maintained by those who had been deprived of the presence of missionaries. We have as yet no details, but the brief letters received are most encouraging.

Students' Movement in South Africa. THE report of the Students' Christian Conference held at Stellenbosh, South Africa, in July last, indicates a remarkable extension of this students' movement. Five hundred delegates from twenty-nine educational institutions in South Africa were in attendance, and audiences of nearly 2,000 were found in some of the churches of Stellenbosh during the sessions. The object was to lead non-Christian students into the discipleship of Christ, to deepen the spiritual life of those already Christians, and to enlist all the students in the work of extending the Kingdom throughout the world. The presence of Mr. L. D. Wishard, and Rev. Donald Fraser, the latter on his way as a missionary to Livingstonia, added much to the conference. Mr. Fraser is to spend some time in visiting the schools and colleges of South Africa in the hope of deepening the religious life of the students.

Missionary Vessel Wrecked. TELEGRAMS from Australia report that the missionary ship, the *Dayspring*, belonging to the Scotch Presbyterian Board, was totally wrecked off an island north of New Caledonia. The vessel had a complement of seventeen men, and all that is now known of the affair is that the captain and seven men were saved. Others may have escaped in boats which have not yet been heard from.

Recent Deaths. WITHIN the few weeks since the Annual Meeting of the Board, two prominent Corporate Members have been suddenly called from earth: Honorable J. N. Harris, of New London, Ct., a generous donor who will be specially remembered for his large benefaction to found the Harris School of Science at Kyōto, and Rev. Dr. Alonzo H. Quint, who was widely known as a preacher and as an authority upon all matters relating to Congregationalism. Both of them will be greatly missed.

WE are sure our readers will be touched, as we have been, by the following sentences from a letter of one of our faithful missionaries, who says: "I have just read the story of the struggle in Colonel Munro's mind when he was forced to surrender Fort William Henry. He held out till *supplies failed*. No work can be carried on without supplies. We could hold out, as we have done, for a time on half rations, but if there is no hope of relief, what is the use? I am ready, as I am sure every man in the mission is, to hold on to the last moment. But it is only fair to us and this work that the churches, the source of supply, should give us a little hope that we will be sustained. This slow death is too trying to be endured."

JUST at this time our missionaries in all parts of the world are waiting for information as to what their appropriations for the year 1897 are to be. These missionaries are in the condition in which families sometimes find themselves when a financial stress comes. They can wear old clothes and use up all supplies, and so tide over the crisis for a few months, but if the stress continues their situation becomes desperate. One of our missionaries in Eastern Turkey writes: "We have strained every nerve and pulled at every string to keep our work at its present status, but our resources outside of the funds appropriated by the Board will not avail to tide us over another year of retrenchment." Let our friends at home ponder upon this situation.

IT is pleasant to read the following testimony in a letter from Dr. John Murdoch, an eminent English Christian residing in Madras, who says: "For more than a half century I have been intimately acquainted with your missionaries in India and Ceylon. They are a noble body of men and deserve the most cordial and generous support of American Christians."

MISS MELLINGER, of our mission at Smyrna, has been released temporarily from the service of the Board, that she may aid some English people who are undertaking relief work for the Armenians on the island of Cyprus. Miss Mellinger has been in England, aiding in the collection of funds for this relief work, and will be supported by these friends for some months in this humane enterprise on Cyprus.

A CLERGYMAN, living on the farther side of the Mississippi River, sends \$65 to the treasury, desiring to be one of 1,000 to provide the \$65,000 needed to make up for the retrenchment of the last year. Where are the 999 to follow this good example?

A STORY is told of a wounded Japanese soldier, who, when in the hospital, was converted to Christ. He labored faithfully with some of his comrades in the hospital, and afterwards was heard to say, "I must go home soon and get the people of my village to believe." A suggestion was made to him that it might be well for him to wait awhile before going home, till he was better instructed in Christian doctrine. The suggestion astonished him, and he simply replied, "It will never do for me to believe this alone; I *must* tell them." Is there anything clearer than that if one believes the gospel he ought not to believe it alone?

OUR IMMEDIATE PROBLEMS.

It is seldom that the American Board passes a year without confronting some serious problem. It is seldom that the Board has a year like the last with so many problems awaiting a solution and calling for the sympathy and support of the churches. The last Annual Meeting will be memorable in this particular, that it had three important questions to discuss and upon them to make an utterance. If the decisions were wise, then the Board can with confidence come to the churches, expecting support.

The problems in Japan had most lucid interpretation and full discussion and deliberate consideration by an able committee. It was voted to continue "the full working force of the mission, increased rather than diminished, directed in such channels and by such methods as the change of conditions may require." We are left to but one view — that Japan offers still a magnificent opportunity for the zeal and self-sacrifice of our churches. Our work cannot be called done in this rising empire until more than one tenth of one per cent of its population is found under the dominion of Jesus Christ.

The crisis in Turkey presents a problem unprecedented in the history of missions. The story of the last year of work in that country is heart-stirring in the extreme, and it must move our churches, like a bugle note, to maintain the work at any hazard. The churches we must depend upon to carry out the resolution and solemn pledge of the Board to its missionaries "to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts, till the whole land is won for the kingdom of Christ." This pledge has already gone forth to the missionaries in Turkey, and we call earnestly upon the churches to consider the pledge *as theirs as well as ours*, and to unite as one to lift the burden of reduced appropriations whereby some stations are *even now left without a dollar*, and to say to the heroic toilers that their utmost needs shall be a mandate which we will obey with gladness.

The problem of finance, which crowds upon us at this time and has been a cause of solicitude for the past year, is not easy to settle. In unguarded moments some of our supporters make statements which do not indicate the whole case. "You have no business to be in debt." We are grateful to be free from debt. We have taken upon ourselves large obligations in faith and prayer. These obligations cannot be broken in a day, or a month, or a year. The Prudential Committee have hard problems in caring for the missions. They are the servants of the churches in this thing. The friends of missions must not permit these servants to be embarrassed and distressed by fears that missions, dear to us all, shall be curtailed in their operations, or parts of the work abandoned. In order to achieve the results of last year in freedom from debt, the Prudential Committee used a power destructive in its nature and desolating to some of our most flourishing and needy missions, for it is on such that curtailment falls most heavily. One feeling pervaded the Annual Meeting; it was over the intense suffering and distress in many of our missions because of reductions in appropriations. There was no question that carried such earnest and vigorous debate. Some said, "Let the appropriations be restored at any hazard." Others felt that the churches would answer promptly if the need was only understood.

Then let it be told again and still again that reductions in appropriations are ten per cent in salaries of all our men, except in Asiatic Turkey, and by a much larger per cent the work among native agencies. This has cut hearts to the quick and carried consternation to many a holy place of toil. The Prudential Committee are eager to restore, if the friends of our work shall tell them *practically* how to do it.

The appropriations are now made for 1897, thus early in November of 1896, based upon *estimated receipts* in 1897. Is there any other way? Can we expect the churches to make the *actual receipts* as large as the estimated receipts. This will not be enough; there must be a relief to the embarrassed work by *enlarged* receipts. We have curtailed expenditures "to the point of destructive hardship." The Annual Meeting authorized the Committee to provide as speedily as possible for restoration in places where there had been distress and impaired efficiency.

The Board by united vote directed the Prudential Committee to make immediate, definite, and energetic appeals to the churches, setting forth the losses already incurred and the distresses already suffered, with heavier disasters to be apprehended in the future, and to urge an increase in contributions for the current year.

Early, systematic, and steady effort is necessary on the part of all contributors. Every church must resolve to keep up its contributions to the level of last year, and then see to it that there be a small increase. It may be the privilege of the more than 2,000 non-contributing churches, each doing a little, to lift a great burden from careworn workers. Two thousand five hundred Endeavor Societies, following in the lead of the 1,200 that helped this work last year, may have the honor of restoring a large part of the painful reductions of that year. Almost 5,000 Sabbath-schools have now the opportunity of doing something they have not apparently done before, of preaching the gospel to the distant nations. It is an anxious time for our work. New confidence is coming to our land, new hopes to our churches, and shall there not be a new inspiration of giving, *that all the ends of the earth may see the salvation of our God?*

REV. HENRY MARTYN BRIDGMAN, OF THE ZULU MISSION.

IN chronicling the death of this faithful missionary the *Natal Mercury* of September first well says: "Among the old colonists few names are better known than that of Rev. H. M. Bridgman, who for thirty-six years had lived in Natal, laboring for the uplifting of the native population. His earnest Christian character, his consecration to his work, his ready sympathy and genial wit endeared him to all who knew him and made his name honored and esteemed."

Mr. Bridgman was born in Westhampton, Mass., January 8, 1830. After graduating at Amherst College in 1857, and Union Seminary in 1860, he married Miss Laura B. Nichols, August 1, 1860, and with his faithful wife, of whom he speaks in a recent letter as "my earthly blessing," he sailed for the Zulu Mission September 1 of the same year, arriving in Durban in November. The name given him at his birth, Henry Martyn, sufficiently indicates the character of his

parentage, and he carried the spirit of the missionary for whom he was named into the work to which he gave his life. Stationed at first at Ifumi, Mr. and Mrs. Bridgman removed to Umzumbe in 1870, where for twenty-six years they have wrought unweariedly and successfully. In recent years Mr. Bridgman's health has been infirm, but he has struggled indomitably against disease, seeking in every way to build up the church at his station and to lead the people to the point of self-support. He had the joy of raising up several native preachers, of one of whom he recently wrote: "When I first came to Umzumbe this man was a naked, scrofulous, hard boy, with a dirty sheepskin thrown over his shoulders. We cured him of his scrofula; then the Lord cured him of his sin-sick heart, and to-day he stands up among our churches as Dr. Storrs stands among your churches, a leader of men." It is an interesting fact that on the Sabbath after Mr. Bridgman's death, the Umzumbe chapel was crowded to overflowing, and the native pastor, Mabada, administered the Lord's Supper for the first time, receiving eighteen persons to the church on confession of their faith.

But Mr. Bridgman's thoughts were not confined to his own station, dear as that was to him. It will be remembered that last year he made an appeal, especially to the ministers of the United States, for gifts of fifty dollars each, for the



REV. HENRY M. BRIDGMAN.

purpose of removing the debt of the Board, making, himself, a contribution of this amount. In order to make his gift he sold the four oxen which had served to carry him over the valleys and rivers of Natal. The challenge which he gave to his ministerial brethren in America touched many hearts, and the report shows that about \$9,000 came from the ministers of the United States as responses to his appeal. Joyful in his own work and hopeful for the future, he was often distressed at the apathy of the Church of Christ throughout the world in reference to foreign missions. A few months since he wrote: "At times I feel discouraged, not because of the barrenness of the field; no! Not because of any failure on God's part as to the promises; oh, no! a thousand times no! But it is on account of the want of response on the part of the ministry and the churches at home." Whatever apathy there may have been on the part of others, there was no apathy in him. With unflagging devotion he prosecuted his

work till strength utterly failed. It was his great joy that two of his children, Dr. Burt N. Bridgman and Mrs. Amy Bridgman Cowles, were members of the same mission, and that another son hoped soon to join them in the same field. It was in the home of his son, Dr. Bridgman, of Amanzimtote, and under his skilled medical care, that on August 29 the worn-out body gave way and he was translated to the heavenly service. Long will he be remembered by his missionary associates and by the Zulus as a faithful and godly man, a wise counselor, and a beloved friend.

THE SEMI-CENTENNIAL OF THE ARRIVAL OF REV. DR. FAIRBANK.

BY REV. ROBERT A. HUME, D.D., OF AHMEDNAGAR.

VERY few foreigners have the privilege of working for fifty years in India, but the twentieth day of September of this year was the fiftieth anniversary of the landing at Bombay of the Rev. Samuel B. Fairbank, D.D., of the Marathi Mission



REV. S. B. FAIRBANK.

of the American Board. So far as known there are only two Protestant missionaries in India who have had longer service : viz., Mrs. H. C. Phillips, of the American Free Baptist Mission, now living in Balasore, Orissa, who landed in 1840 ; and the Rev. J. Gillings, of the Wesleyan Mission, now living as a supernumerary at Coonoor, who arrived in 1844. Mrs. E. J. Wilder, of the American Presbyterian Mission of Kolhapur, came on the same vessel with Dr. Fairbank in 1846.

Dr. Fairbank, now nearly seventy-four years of age, still en-

joys vigorous physical and mental health. From 1846 to 1850 he was stationed in Ahmednagar ; from 1850 to 1857, in Bombay ; from 1857 to 1871, in Wadale, a small town in the Ahmednagar district ; from 1871 to 1879, in Ahmednagar ;

from 1879 to 1889, again in Wadale; from 1889 to the present he has spent most of his time at Kodeikanal, in South India, but during this time has worked for longer or shorter periods in Sirur and Bombay. He has only thrice been to the United States on furlough, and hopes to end his days in India.

Dr. Fairbank has been engaged in various kinds of missionary service. In Bombay, though engaged somewhat in preaching and miscellaneous work, his strength was mainly given to the management of the Mission Press, now closed, but which was at that time the largest and best press in that city. In that connection he also did a good deal of literary work, and during the interval his pen has often been quite prolific. He has prepared a large number of excellent vernacular schoolbooks, was often the editor of the annual almanac of the mission, and now prepares Marathi Sunday-school notes for Western India. In 1855 the mission organized a new policy of opening stations in districts at a distance from large cities. Dr. Fairbank opened the first one at Wadale, a small town twenty-six miles northeast of Ahmednagar, never visited by Europeans, except for an occasional halt by an official or a missionary. Here during thirty years his main work was organizing and superintending preaching and schools in many villages, in which there have developed a goodly number of churches and a large Christian community. That Wadale district has probably been the most fruitful part of the American Mission, and one of the most fruitful mission fields in all India. Many hundreds of village boys and girls, mostly from low castes, who would otherwise never have known the alphabet, have been encouraged to go to village schools, and then the brightest of them have been sent to more advanced schools, and finally the very best have been aided to study still more. From these have developed scores of mission agents in this and other missions, and not a few have entered into other honorable callings.

Living in an agricultural district, and seeing how agricultural methods needed to be improved, Dr. Fairbank took much pains to try to understand agricultural matters, and to introduce improved methods which are adapted to this country and are inexpensive. He invented an improved and inexpensive plow. He helped farmers not to be tied down closely to old ways. He has also given special object lessons in the advantage of sowing more sparsely than is common, and in furrows twice as far apart as is common with Deccan farmers, because (1) that method enables farmers to cultivate with oxen, even while the grain is growing well; (2) because the earth which is thus thrown over the stalks by harrowing enables them to send out a new series of roots to draw more nourishment from the ground; and (3) because the loosening of the surface by harrowing prevents it from baking and cracking, and this prevents the moisture in the ground from coming up by capillary force to the surface and then evaporating. By sowing and cultivating in this way he got fine crops when his neighbors had small ones. Nothing but such object lessons could convince the conservative Deccan farmers. But Dr. Fairbank's experimental farm has benefited, first, the town of Wadale, and then, to some extent, the district to the northeast of Ahmednagar. He did this not only to help the people pecuniarily, but also in order to promote self-support in the village churches, because the chief hope for self-support in such churches is a thrifty farming community. There is many

a Christian farmer whom he has tried to develop into an effective member of the community. Also, since some staple crops are quite uncertain, and none of them can be cultivated without oxen, which often die, he has given many useful suggestions as to how poor farmers can cultivate other profitable crops without oxen.

Dr. Fairbank has done a good deal for music in India, by the preparation of a Musical Manual, by composing and translating hymns, by teaching singing, and in otherwise encouraging music.

He has a strong liking for natural science, which he has pursued in various directions, as his recreation. Consequently he has become an authority in some departments, and government has utilized his knowledge by asking him to prepare articles on such subjects for its *Gazetteer*. Among such articles have been the following: "Key to the Natural Orders of Plants in the Bombay Presidency"; "Popular List of the Birds of the Bombay Presidency, with Notes"; "A List of Birds Collected along the Sahyadri Mountains"; "A List of the Birds of the Palani Hills, with Notes"; "List of the Reptiles of the Bombay Presidency, with Notes"; "List of the Deccan Fishes, with Notes."

The pursuit of natural science, while seeking exercise and recreation, has brought him many advantages. It has helped to lengthen his life, and to keep his health good. It has given mental and spiritual delight. It has given useful aid to many people. It has brought him into pleasant relations with many Europeans and with many classes in the Indian community. Not least, it has helped him to retain a freshness and alertness of mind which make him, even at the age of seventy-four, a very acceptable and helpful preacher, both in English and Marathi.

In the community where he has lived he is looked up to with reverence and affection by all classes. In Wadale his opinion on most matters would be regarded as authoritative, and in disputes about land and property his decisions would rarely be questioned, but admitted to be discriminating and final.

The secret of Dr. Fairbank's usefulness lies, of course, in his character, of which the first trait is transparent usefulness, and the second is sympathy. These traits have been connected with versatile gifts. His truthfulness makes men trust and honor him. His sympathy has led him to appreciate all good traits in the Indian character, and to like the Indian people more and more. Naturally they have come to love and reverence him. His versatility has enabled him to be useful to many classes in many ways.

One incident will illustrate Dr. Fairbank's character. It was told the writer by Mr. Dosabhai Framjee, C.S.I., who was long a presidency magistrate in this city. He said: "When young I became editor of a small paper with some friends in Bombay. We fell out, and I resolved to start another paper of my own. I went to buy type from the Mission Press, of which Dr. Fairbank was manager. I was a novice in such matters and took with me a young Indian who professed to be my friend, and to understand the printing business. Afterwards I found that he had deceived me. At his advice I ordered about two thousand rupees' worth of type and supplies, which were sent me. But when we began to use them, I found that they were not the kind I needed. I went to Dr. Fairbank and explained the matter, and said that I had no other resources. He took it in, put his hand gently on my shoulder, and said, 'Just send back the type and

supplies. It is all right. I will charge you nothing.' No one but a Christian would have done that. You may be sure I shall never forget Dr. Fairbank."

Dr. Fairbank illustrates admirably the picture of a missionary drawn by Sir William Hunter in his little book, "The Old Missionary"; a good and gifted man, whose life has been unselfishly given to the good of the Indian people, who trusts them, who is trusted and honored by them as a father and a *guru*, who is respected and trusted also by the government, but whose highest worth is known and appreciated by those who are most intimate with him.

Dr. Fairbank's two sons are both members of the American Mission, the elder at Wadale, and the younger at Sholapur. His eldest daughter, Mrs. T. S. Smith, is a missionary in Tillipally, Jaffna, Ceylon. His third daughter, Mrs. R. A. Hume, is a missionary in Ahmednagar. Other daughters who are now pursuing their education in America hope to come to India as missionaries. All who personally know or have heard of Dr. Fairbank will thank God for his long and useful life, and for still giving him so much of vigor, and they will pray that he may be spared to labor still longer in the land of his love.

"THE SOJOURNERS' SOCIETY OF CHRISTIAN ENDEAVOR," OF KU-LIANG.

BY MISS CAROLINE E. CHITTENDEN, OF FOOCHOW.

[Ku-liang (or Drum Pass) is one of the mountain peaks of the range east of Foochow, and about nine miles from the city. Its height is nearly 2,500 feet, giving in summer a delightful climate, while in Foochow the heat is sweltering. Hence the place has become a sanitarium, and many missionaries and their families, as well as other foreign residents in Amoy and Foochow, resort thither during the months of July and August, finding health of body and refreshment of spirit. From this mountain retreat Miss Chittenden sends the following interesting communication. —*Editor.*]

IN these latter days new applications of "the Christian Endeavor idea" are constantly being reported. Life-savers, soldiers and sailors, factory workers and commercial travelers, all find its inspiration and fellowship as adaptable to their needs as to those of the more stationary congregations among which the first societies were organized.

Even conservative old China has caught the enthusiasm; and here in the very shadow of heathen temples, sometimes in the remodeled temples themselves, little bands of Christians are meeting week by week, praying and working "for Christ and the Church." Like their brothers and sisters in every land, these Endeavorers soon find that the influence of these simple meetings has become an important aid to their Christian life, one not to be lost, if it is possible to find a society or to make one. Frequently they are reduced to the latter alternative, and so societies multiply.

In one such instance a band of Chinese Endeavorers has made an application of the "idea" which is unique in Endeavor annals, so far as I know. Where hearts are moved by the Spirit of God, we see "a new thing under the sun," even in China. This particular new thing is a "Sojourners' Society of Christian Endeavor," composed partly of members belonging to societies in their home churches, and partly of other Chinese Christians who have become interested in its work through the meetings at Ku-liang.

All these Endeavorers are at Mt. Ku-liang to help the missionaries, who come during the terrible heat of July and August (when the thermometer is in a chronic state of 90°, day and night), because to remain in the crowded, filthy, native cities would mean certain shortening of their service in China, if not actual loss of life. Coming among a community of mountaineers, none of whom "were obedient unto the faith," these Endeavorers found careful provision made for their own Christian growth in preaching services arranged by the missionaries. Still, they felt the need of their accustomed prayer-meetings, and so, a year ago, organized this "Sojourners' Society." It meets every Sunday afternoon for two months, then scatters up and down the province, till the heat of another July brings its members together again in their mountain retreat.

Its meetings have been simple, earnest, and well sustained; effectual preventives of vacation coldness. This year added freedom in taking part, especially in prayer, a larger attendance and more complete dependence on the Holy Spirit have given new strength to the members, new cheer and courage to us missionary Endeavorers who have watched and shared in the meetings.

But the influence of meetings where the Lord Jesus has been in the midst can never end when the audience has scattered from the chapel doors; and so it has been with those of our Ku-liang society. Each Sunday afternoon, before the "Mizpah benediction," the president calls for volunteers to go out to the little hamlets scattered over the mountain, telling God's message of love and salvation which has just stirred their own hearts. Eight or ten usually remain (there are not over twenty in the whole society, including associates), and, after definite prayer for the Holy Spirit's unhindered working in and through them, they go out, two by two, on their glad errand. Though a glad errand, it is a difficult one, for those who live crowded together in exclusive, often hostile little clans, as these mountaineers do, find peculiar difficulties in the way of their confessing Christ. Yet even here the word of God is quick and powerful, and faithful sowing of the good seed will surely bring a harvest. Even if stony ground prove as plentiful in the people's hearts as on their hillsides, the society's effort cannot be considered in vain, since the blessing God has given its members in their own hearts and lives is so great.

One of the most helpful meetings of the summer is sure to be one of the earliest in the season, — the day when we remember in prayer the International Convention. A ripple of blessing from the far-away Convention reaches even to us, for distance is no barrier "by way of the Throne," and, we trust, added blessing comes to many hearts in the great congregation in direct answer to the prayers of our little band.

"And so the whole wide world is every way
Bound by gold chains about the feet of God,"

Letters from the Missions.

European Turkey Mission.

AWAKENING AT SALONICA.

DR. HOUSE, under date of Salonica, October 26, sends the following cheering letter:—

"You are doubtless already aware of the encouraging interest and increase in our Lord's Day congregations. In some of our Wednesday evening prayer-meetings the attendance has been good, and

at times a solemn and tender feeling has seemed to prevail. For about three weeks now we have been holding almost daily meetings for prayer and praise with sailors of the British fleet that is lying in our harbor. We have fortunately been quite successful in getting Bulgarian and Greek friends, and even others, to be present at these joyful meetings. Some eight or ten of the sailors, it is hoped, have found Christ, and the deep spiritual interest which has been manifested in the meetings has now happily spread itself to those of other nationalities who have been present. Half of the fleet left us on Friday last and carried with it a large number of the men who had frequented our meetings.

“Notwithstanding the absence of so many sailors who had been with us, yesterday was a red-letter day in the history of our work. It was our second communion season since the establishment of our station some two years ago, and we had great joy in receiving our first new members here in Salonica itself, three in number. Four had been examined, but it was thought best for one of them to wait a little longer. One of them was the wife of a Bulgarian who was a member of the Greek Evangelical Church here, but who, as a Bulgarian, has thrown in his lot with us. The other two were young men. One had been an outward follower in Yenidji before coming here, but he seems now to have come out into the light and liberty of the gospel, and is very happy and earnest in his new life. The third is one who has come out within the past year, a member of my class in catechism and a young man who interests us very much.

“This communion season was one of great interest from the fact that, in a congregation of about forty, no less than six nationalities were represented, and two languages were used. The uniform of the British navy was conspicuous in the congregation. Besides English and Americans, there were Bulgarians, Greeks, and Armenians, and a Jew, all sitting at the table of one common Lord. Both Bul-

garian and English were used in the service, and the scene was one never to be forgotten.

“In the evening we again held a remarkable meeting of nearly three hours in length, in which five languages were used; namely, English, Bulgarian, Greek, Russian, and German. The Spirit of God was evidently present, and two young men (Bulgarians) were brought under conviction of sin, and one seemed heartily to yield himself to Christ. The other was the case of a young man who in passing our house a few days ago had heard the singing of the sailors, and had made bold to come in. He showed much interest that evening, and has repeatedly been present since. The Spirit seemed to be striving with him last night, but he was unwilling to cast himself entirely on Christ and give up all for him. He was a barber, and was likely to lose his place if he refused to work on the Lord's Day. One of the most interesting incidents of the day was the deep concern shown by one of the young men received to the Lord's table in the afternoon about the conversion of these two young men.”

Dr. House mentions other cheering incidents, speaking specially of a catechetical class, and he adds:—

“This awakening seems largely to have come about through our meetings with the sailors. Many of those who have visited us have been men of warm hearts and great earnestness who were anxious to bring others to Christ. The singing of the gospel has been one great feature of the meetings. We have often selected hymns that could be sung in both English and Bulgarian at the same time. Prayers have been offered up in several languages, and we have interpreted back and forth between the two languages, Bulgarian and English. Great enmity exists between the two races, Bulgarian and Greeks; but brethren of these two races have mingled together in harmony in these meetings, and the two languages have been mingled together in prayer to the satisfaction of all.”

MONASTIR.

Miss Matthews, who arrived at Monastir October 13, on her return from America, saw something of the work at Salonica which seemed to her most helpful. She traveled from Salonica to Monastir over the new railroad, and was impressed with its value from a missionary point of view. The welcome she received at Monastir was most cordial, and among other items of interest she mentions the following:—

“I have my Junior Endeavor Society again. We had a very good meeting last Friday. There are fifteen boarders this year, and the predominating influence is Christian. The teachers are in perfect harmony, and our Saturday evening teachers’ prayer-meeting was so interesting that it lasted (as one of the Bulgarian teachers said) ‘five quarters of an hour.’ We are looking forward to a happy year of work. Every teacher is just where she wants to be.”

Western Turkey Mission.

ZARA, ENDERES, AND KARA HISSAR.

OUR missionaries in Turkey are now, in all ordinary cases, prevented from touring, but Mr. Perry writes from Sivas, October 2, of a recent trip through the northern portions of the field belonging to that station:—

“One full, long day of wagon riding from Sivas brought us to Zara, situated on the banks of the Halys River, where it breaks through a ridge of the gypsum formation peculiar to this section of the country. Although it is an ill-kept, dirty town, one is a little surprised to find the markets so full of busy people. It is the centre of government and of trade for a *kaza* (or country) of 36,000 souls, of which not more than one fifth are Armenians. During a couple of decades it was a hopeful and interesting out-station for gospel work. A Protestant community of about twenty families were gathered who worshipped in a small chapel which was built for their use upon a building spot leased for a term of years. It was erected in a time of

persecution, and was supposed to be the best that could be done in the circumstances for a place of worship. The refusal to bury one of the deceased Protestants resulted in procuring a strong order from Constantinople for the purchase of a suitable cemetery. Contrary to the expectation evidently held at that time, the growth of the town took enlargement in that direction; and now a more central site for a Protestant schoolhouse cannot be easily found than that cemetery lot on the edge of the new quarter.

“When I first visited Zara, in 1877, the Protestant community was loaded down heavily with the sins of one of its principal leaders. After having taken a bride for his son from one of the Protestant families, he drove her from his house and took another wife for his son, getting them married by a renegade Armenian priest. Before this matter was settled a party went off to the Campbellite Baptists; afterwards, still another to the Mormons. The chapel fell to ruin and was not repaired. The owner of the leased lot intrigued to have it pulled down and the timber sold; and with the loss of the chapel there was lost also to the town the pearl of price to the Protestants of Turkey—the legalized privilege of an open Bible and preached gospel in public services. The remnant last winter were refused permission to hold public meetings for worship in private houses.

“Quite a large number of people met on the Sunday of my visit, in the house in which I was a guest, to whom I preached, no one forbidding me. The old prejudices are gone, and if we were able to occupy this field we should consider it a hopeful one.

“After two days more of travel over the watershed we reached Enderes, at the head of the great plain extending towards Erzincan, and were welcomed by our preacher and the people of his rural congregation. No sooner were we seated in the parsonage than he began to tell us of the wonderful blessing of the Lord by which his family and people were spared amid the burning, the pillage, and murder of last au-

turn. In listening to it I said repeatedly, 'The blessing and interference of the Lord saved you.' The burning of houses continued to that very line, and then stopped. In the midst of the firing on the street the preacher met a soldier who immediately consented to take him to the government house, where he was safely kept. Since the massacre the schools have been reopened, and the evangelistic work is now in successful progress.

"It was my first visit to Kara Hissar since the massacre, and on account of my connection with the relief work last winter and correspondence on that subject, my interview with the bishop and his coöperators was to me of unusual interest. He showed me a package of articles which had been rescued from the ruins of their church at Tamzara, and was moved to tears as we looked over the torn shreds of the holy pictures. It gave me a good opportunity to suggest that in the worship which they are beginning, though feebly, to renew they introduce the preached and the living church."

GOOD CHEER AT MARSOVAN.

During the summer Dr. and Mrs. Tracy, Miss Willard, and Miss Gage, of Marsovan, visited Constantinople for much-needed rest. When the time for return arrived, there were many apparent difficulties in the way, but one after another they disappeared. Miss Gage, writing from Marsovan, September 25, says:—

"Perhaps one can scarcely say that all difficulties were cleared away, but rather that the prophesied hindrances did not come, and we felt sure that if God had not wanted us to come he would have stopped us."

"About two hours from the city the outriders began to meet us, and then, as we neared the city, men, women, and children were out to express their welcome in such crowds as I had never seen on any such occasion before. We did not get through the vineyards till after sunset, but even so, it seemed as if the whole city came out to greet us. Old men and young ones whom I had never

seen before pressed to shake hands, and say how thankful they were for our return.

"Then followed days crowded with callers, all expressing in words most sincere the feeling of the city, that we had saved them from, well, they did not know what, but the awful something they lived constantly in fear of, by our coming back. And in all the turmoil I was made glad in feeling that the people who called responded more willingly than formerly when I turned the conversation from the questions and uncertainties about us to the eternal certainties.

"We arrived on the evening of the day school should have opened, so we postponed work one week. By the time for opening arrived, we had a good number of scholars, and now our list counts up to just a round hundred, fifty-five of whom are boarders. Such nice girls, too! I am more thankful for the privilege of working with and for them than I can tell.

"The girls begin with an unusually earnest, glad, faithful spirit.

"I am glad to write now, while we are all in such peace and prosperity, for no one will dare to prophesy what a day will bring forth in Turkey."

Marathi Mission.

STATION WORK AT AHMEDNAGAR.

THE quarterly report of this station for the summer months was written by Dr. Julia Bissell, and we print it here with but slight abbreviation, as it gives a complete though brief outline of the departments of work connected with that station:—

"(1) Work in charge of Dr. Hume. The theological class studying this season under Dr. Hume consists of eleven men, all of whom are sufficiently well educated to pursue their studies in English. Some of the class are unusually gifted men, and give promise of being most useful. Dr. Hume is still acting pastor of the First Church at Ahmednagar, as no man who is in all ways suited to that position has yet been found among the native Christians. The work of the two large districts in Dr.

Hume's care has gone on about as usual this season, having been somewhat interrupted in places by epidemics of cholera. One valuable teacher in Dr. Hume's district died of this disease not long since. Dr. Hume carries a heavy financial burden this season for these two districts. Mrs. Hume superintends the Chapin Home for women, and she also meets weekly the wives of members of the theological class for the purpose of instruction.

“(2) Work in charge of Mrs. Bissell. In the Junior district there have been a number of baptisms of children and adults, and some admissions to one of the churches at their recent communion services. The work in these churches and their outlying hamlets is full of encouragement, and much fruit would result early if an adequate number of workers could be supplied.

“Since the first of June Mrs. Bissell has had charge of the Bible Woman's Training School, which now consists of a class of eight women. Mrs. Bissell also has charge of a large number of women who are employed (aside from those in the class) in various ways: as Bible-women, Bible readers and teachers, and assistants to the regular Bible-women. Several of these women are engaged in teaching the less intelligent women of the church portions of Scripture, the catechism, etc. Others work altogether among non-Christians. Three days in the week Mrs. Bissell has the Christian women of the First Church gather for an hour of study of the Scriptures, and once a week there is a mothers' prayer-meeting. In addition to this, Mrs. Bissell frequently accompanies the Bible-women on their rounds in the city.

“(3) Work in charge of Miss Stockbridge. Quite recently God has called to himself one of Miss Stockbridge's most efficient teachers, a Christian woman of rare character, an exemplary mother, and a devoted Christian. This will be a great loss to one of the schools in Miss Stockbridge's care. The three schools for Hindu girls, of which Miss Stockbridge has supervision, have recently been examined, and with satisfactory results, by the appointed government inspectors. Systematic in-

struction in the Bible and in other subjects is also carried on efficiently in many high-caste Hindu homes in the city by Miss Stockbridge and the two Bible-women who work with her.

“(4) Work in charge of Rev. and Mrs. Lawson. Mr. Lawson has assisted in the instruction of the theological class, and also had charge of the depot containing our book supplies, and directs the work of the mission colporter. He has supervision of the boarding department of the Mission High School, lends a hand to the Young Men's Christian Association in its efforts to reach the educated young men of the city, and has arranged for a course of Saturday and Sunday evening lectures or addresses to the educated classes of the city on religious subjects. Mrs. Lawson has assisted in instruction of the pupils in the Girls' Boarding School, and has also conducted classes in music and elocution among the High School students.

“(5) Work in charge of Miss Bissell and Miss M. E. Moulton. At its session in May the mission appointed Miss Moulton to be associated with Miss Bissell in supervision of the girls' school — the Ahmednagar Girls' Boarding and Day School. The work of this institution is altogether too much for any lady in the mission to carry alone. Miss Kirkade, daughter of an early Brahman convert of the mission, a thoroughly educated and equipped young woman, who has recently been released from her association with Pundita Ramabai in Poona, has been secured to serve on the staff of instructors of this school in place of Miss Graham, who left in April. Miss Kirkade is a valuable addition to the teaching force of the school.

“At present there are very nearly 200 pupils in this school. Two more houses have recently been secured as dormitories, and thus the pupils have been saved from the evil effects of overcrowding. This change, together with much-needed repairs on the sewers of the dormitory premises, have made a marked difference in the health of the pupils this season.

“(6) The Mission High School, in Mr. Smith's absence, has been put in charge

of Mr. Modak, son of a former pastor of the First Church, and a thoroughly capable man. Mr. Modak gives his whole time to the High School, and is conducting its various departments efficiently.

“(7) The medical work has been carried on, as heretofore, in the dispensary building, rented for the purpose. In addition to members of the Christian community, Hindus and Mohammedans continue to attend in encouraging numbers. During the past three months there have been twice as many calls to attend high-caste women in their homes, both Hindus and Mohammedans, as at any previous three months. The need of wards in which patients can be retained for treatment is still more pressing. In addition to work in the city, medicines have been supplied to mission agents residing in the districts, including remedies to be used in cholera epidemics and similar emergencies. The increasing demand for such remedies shows both that they are needed and appreciated.

“(8) General work. Sunday-schools are conducted in both churches and in all the schools for Hindu children, one in the High School, and also at other places in the city. The Second Church is conducting its affairs with enthusiasm, if not always with wisdom, and is a growing church, with a marked influence on the surrounding community.”

WAI STATION.

This station has no resident male missionary, but is superintended entirely by Mrs. Sibley and Miss Gordon. Mrs. Sibley writes under date of September 10:—

“The Station school and our two girls’ schools are going on much as usual, and are making progress, though not altogether as we could wish and yet, considering all, perhaps as well as we could expect in this bigoted town. We find our God even better than our fears, and praise him for the tokens of his love and of his presence with us, and we know our labor is not in vain in the Lord. The evangelistic work among the women takes a large part of our time, and we only need more

time and strength to do more. So many homes are now open to us that we could employ at least four Bible-women (of the right kind), without then doing all there is to do. The difficulty is to get those who are fitted for such a place as Wai. We do not, however, despair of obtaining such helpers in good time, and in the mean time Miss Gordon and I are doing what we can, and feel very, very thankful for the many opportunities of telling to willing listeners the story of the World’s Redeemer.

“We have been kept well and all our little band of Christians preserved, all through these months when cholera and other diseases have prevailed. In our greetings to you we can but send a note of praise to Him who surrounds us with love and tender mercy. We cannot close our work, we need more workers, and so are trusting to carry all our little work through the year, notwithstanding reductions. But, oh, if the churches at home could see the great need!”

THE PLAGUE AT BOMBAY.

Rev. Edward Hume writes from Bombay, under date of October 10:—

“You have doubtless heard through the papers that Bombay is suffering from the plague. Yesterday’s report shows that during the past week there have been nearly 800 deaths, or fifty per cent above the normal number for this time of the year. This excess is due to the presence of the plague, which the doctors technically call ‘bubonic fever.’ The symptoms are swellings on the neck, in the armpits and groins, accompanied by fever and vomiting, and the patients present a very noticeably sad and demented appearance. In one case which has been reported death took place after an illness of twenty-two hours, but in most cases the patients linger on for two or three days. At first the mortality was very high, but now the authorities assure us that not more than sixty per cent of the cases are fatal. Even experts cannot tell us whence the disease came, nor what the cause is.

“Of course there is great excitement throughout the city, and the poor, ignorant Hindus are resorting to all manner of devices for averting the calamity. They are making special offerings to their deities, are marching in procession through the city, and thronging their temples. The women are breaking off their bangles and making other sacrifices, but it does not seem to occur to them that God by this fearful visitation is calling on them to forsake their sins, and to serve him with holy and humble lives. There was a largely attended service held yesterday in the hall of the Free Church College to pray for the sufferers from the plague and the impending famine throughout.

“We are face to face with two great calamities, but our full confidence is in Him who has sent us to work for him here. He will not only protect us, but bring good out of this great trouble. Ask the good people at home to pray for us. May the kingdom of our Lord and Saviour Jesus Christ be furthered by these serious afflictions!”

Ceylon Mission.

JAFFNA COLLEGE.

THE college pastor, Rev. William Joseph, a native minister, makes a report of the institution, specially in reference to active service of the Young Men's Christian Association of the college:—

“The religious aspect of the college is in no wise discouraging, though its affiliation to the Calcutta University has made education a matter of the greatest importance. There are at present about 135 students on the roll; of whom fifty-six are communicants, twenty-three others are children of Christian parents, and the rest are from heathen homes. To all these religious addresses are made daily, in the opening and closing prayers; Bible is systematically taught; every Sunday evenings special addresses are made on different topics, exposing the errors of Hinduism; Sunday noon, after the service in the church, several of the boys who are interested in religious matters come together with differ-

ent questions, to have a free talk on them; and individual work with almost all the students is carried on to certain extent during the week days, with encouraging results. Since August last seventeen have joined the church on profession of faith, twelve are candidates for admission, and several others have begun to read the word of God systematically and to pray, with the object of finding out the truth.

“Besides, the Young Men's Christian Association of the college, started some years back, continues to do efficient work with much hope and encouragement. Here the work is divided under different committees, which are made up of select members of each class.

“Personal piety work is done regularly by most of the Christian students; each selects a heathen boy, and labors for his conversion, by personal talk, praying together, and reading the Bible.

“Prayer-meetings are conducted by the chairman of that committee, twice a week for all, and once for Christians alone, when reports of their personal work are read.

“The Sunday-school Committee has charge of five village schools, with an average attendance of 200. Presents are annually distributed among the students who regularly attend the Sunday-school and write their lessons well.

“Outdoor meetings are held occasionally, the average attendance being thirty.

“The reading room has a good supply of religious papers at present. The committee does everything in its power to make the room attractive, that the students might spend their leisure hours profitably.

“The Garden Work Committee. The Young Men's Christian Association possesses a garden, with good plantain trees, where regular work is done and the proceeds of which are given towards the evangelistic work on an island mentioned below.

“The evangelistic work of the Young Men's Christian Association is carried on in an island called Eluvaitive, where a mixed school has been opened and a Christian teacher, with his family, is stationed to carry on the evangelistic and the

school work, the expenses being solely met by the Young Men's Christian Association and the Government grant. One girl sent from it to Oodooville Boarding School graduated a Christian, and was engaged as an assistant in the school of the island. Another, a boy, was sent last year to the training and industrial school at Tillipally to get higher education. We hope he will return a good Christian worker to his island when he graduates.

"These are some of the humble means employed to reach the hearts of the students. The most of them are convinced of the truth of Christianity, still, owing to the Hindu doctrine of transmigration, many become perfectly indifferent about future life, so that neither the love of the heavenly Father, nor the terrors of sin, makes any impression on their hearts, that they might lead a regenerated life."

Foochow Mission.

WORK OF THEOLOGICAL STUDENTS.

MR. GARDNER, of Shao-wu, has spent the summer in Foochow, but was hoping soon to return to his inland station. Writing September 3, he says:—

"When we left Shao-wu last spring we sent out all of my eight theological students, two by two, to preach during the summer. Two of them were to go to a place called Ku Shan. Recently I received a letter from one of the preachers at Shao-wu, saying that meetings were being held at Ku Shan by the students in a temple called the Fu Shien Temple, having congregations of about 200, and that the people had clubbed together to provide dinners for the worshipers who came from a distance, so that they could stay to afternoon service. They usually have sixteen tables. Each table accommodating eight persons would mean 128 taking dinner.

"At the same time I received a letter from Iang Kén, saying that there were over 200 inquirers at that place, and over 100 inquirers at another place called Uang Tai, about twenty miles from Iang Kén. This place we have visited once only.

"Yesterday I received more letters from

Shao-wu and Iang Kén. One of the students who was sent to Ku Shan wrote me that at a place near Ku Shan there were over eighty inquirers, and at Ku Shan over 300. He says that at no other place in the Shao-wu field has the gospel spread so quickly. He also desires me to send to him at once 500 New Testaments and 500 hymn-books. I have just sent the manuscript of hymn-book to the press, ordering an edition of 1,000, supposing that number would be sufficient to meet the demand for three or four years. At this rate I shall have to largely increase the edition before it is out of the press.

"The letter received yesterday from Iang Kén said that they had there entirely outgrown their chapel. Every Sabbath the chapel was filled, and an overflow meeting filled the schoolroom on the opposite side of the street. In consequence they have gone on by themselves, appointed a committee, raised the sum of \$260, bought a plot of ground on which to build a new chapel, and have written down to us for financial aid. They also ask for plan for chapel that they may begin at once to purchase lumber. You will notice that on our estimates there is an item of \$300 silver for this chapel. Now that they are making such earnest effort themselves it would be a shame to dampen their ardor and blunt their good endeavors by refusing aid. I trust that the estimates will be certainly granted, and that in the appropriations it will be definitely stated 'For chapel at Iang Kén.'

"Former letters from the Shao-wu station have told you that at Tie So Fung the Christians, after one year's leadership by the first graduate of the theological school, are raising \$300 to build a new chapel."

North China Mission.

CHANGES WROUGHT BY THE GOSPEL.

MISS MORRILL, of Pao-ting-fu, writes of the good results following their teaching, alluding especially to the influence of unbinding the feet of the girls. She writes:—

"In comparison with the first year that I had the Girls' School, our accommodations are spacious; though if we were disposed to be discontented, and had not learned to utilize every inch of room, we might still feel crowded. In the early days twelve girls cooked and ate, slept and studied, in one small room. Then there were only four girls with natural feet, now every week we see eighteen pairs of socks hung out on the line in the most unconcerned fashion imaginable, instead of bright, nice girls looking round for an out-of-the-way corner in which to wash and dry the foot bandages. I like to watch the gain of physical strength that comes to each girl with the reform, and most specially do I delight in the mental ability and self-respect that come to each one. It is a great stimulus to look at the *then* and *now* of each pupil. Not long since, when I was in the dispensary waiting-room, a woman, an utter stranger, said to me, 'Are you Mo-chiao-shih? I have wanted to see you for a long time and ask you what you had done to change those Kuo children so. They were regular neighborhood terrors, and now they are so different.' Those children have always been a very big problem to me, and I had felt that if the leopard could change his spots Little Glory might change her perverse, unruly disposition. So I had given me right in one minute a bit of encouragement in the work, and also in answering her question a message for the woman.

"Nearly all of my woman's work this year has been done in the dispensary and in the South Suburb, but this fall I hope to tour again. You are familiar with the nature of our house-to-house work in China. We foreigners can only go into courts as we are invited, and if it is a new place we have to exercise some caution. My Chinese Testament and a large envelope filled with cards and tracts are always carried, sometimes a 'Pilgrim's Progress' or an Old Testament history, as the women's lessons may require. Often other women drop in while we are reading and talking together and will sit down

close to me. I do not mind their proximity when they are just making a stocking or working on a shoe, but if they are armed with a tobacco pipe I edge off a little. They are usually polite enough to fill the pipe, and, having started it nicely, offer it to me, and needless to say I decline with thanks. Much to their astonishment, too, for city women are inveterate smokers. I meet all kinds of hearers in this way, some who seem to be really hungry for the truth and others who regard me as only an amusement for an idle half hour. Their need seems so very real to us it is a great sorrow to see them turn empty away."

FROM LIN CHING.

Mr. Chapin reports that they had suffered at that station from malaria, but he adds:—

"We have had an unusually quiet summer. The great fair in May brought its crowds, who were admitted within the compound, looked their fill at the outside of our houses, listened well, behaved well, and departed in an apparently friendly state of mind. There was the usual number of people who not only cried, 'Good,' but who seemed genuinely interested; perhaps I ought to say that there was an unusual number of this class, but so far we have seen no fruits. However, in two villages, one to the north, the other to the south, some older inquirers have held on, show their interest by calling frequently, and welcome the teachers whenever the latter go to their homes.

"Our Sabbath audiences have kept up well through the heat and rain. Not a Sunday has passed without several outsiders being present, and some of these have come repeatedly.

"Dr. Wagner has been full of work. The hospital for the first half year nearly doubled the number of its patients. Besides, he has had a larger number of important surgical operations, which have taken time, strength, and study."

THE WORKERS AT PEKING.

Miss Porter, of Pang-chuang, writes, under date of September 12, of a visit she had made at Peking and Tung-cho:—

"In the absence of Miss Chapin I found Miss Haven carrying the heavy care of the Bridgman School alone. In spite of the peculiar trials of the year, what I saw was most cheering. Nearly sixty girls, a large proportion of them from Christian homes, doing good work, although of course not keeping pace at all with those who have such varied and unwearied teaching as the comparatively large faculty at Tung-cho can give. Mrs. Ament's kindergartens and Miss Russell's large woman's country work are among the new things, yet the seeds of them were planted long ago. Dr. Murdock is doing a kind of medical work which shows for very little. I thoroughly admired her willingness to use the simplest and least expensive equipment, to have neither great hospital nor dispensary in a city well supplied by other missions, but to go to country places and so gather about her a much more hopeful company of listeners among her patients than she was likely to find in Peking. She gives herself to them unreservedly, and good is sure to come, but there is less to write of or show a guest than in most such efforts. She will continue these methods unless an associate is sent her and funds provided for a hospital.

"The joy of the trip was visiting the homes of my old pupils. I saw ten or twelve of them; happy wives and mothers in most attractive homes, as unlike any that heathen China ever knew as an atmosphere of respect and affection is to one of subserviency and distrust. The widowed Bible-reader at Peking is proving herself a woman of exceptional strength and ability, and is Miss Russell's right hand. Most of the others are busy with dear home cares, where they are helping in no small measure to make the new China for which we hope and pray, but their larger work in the church is yet in the future. They are, however, teachers of little schools or their husband's helpers in some forms of parish work.

"It was generous in the Misses Wyckoff to postpone their home visit until next year. They have had their reward in uninterrupted health and months of productive labor. The large field is in better

condition than a year ago. They will see the boarding school enlarged and in better buildings."

Shansi Mission.

THE MEDICAL WORK.

DR. HALL, in reviewing the two years since he set sail for China, speaks of the joy he has in his work, saying that he "little knew of the great happiness and contentment in store for them in their new home." Of the medical work he says:—

"It continues to grow in numbers of patients seen and we trust in power for good. One of our daily prayers has been answered, and we now have Christian helpers for the hospital. The Lord has given us a man and his wife, both of whom are Christians, to be with us. The man will preach and teach daily in the men's court, and his wife will teach the women. They will live in the women's court. They have had years of training and example of Christian living.

"We are looking forward to a winter full of opportunities for doing good. One of the most important parts of the work is to follow patients to their homes. This we are hoping to do during the coming winter. The cut on our allowance has been a source of much anxious prayer and reflection. We feel that we must not let the work suffer. And so, 'in toil, yet not in weariness,' we will sow the seed and He will give the increase."

Japan Mission.

DISCOURAGEMENTS AND HOPES.

MR. PEDLEY, writing from Niigata, says:—

"Since August 1, I have been over all the field and find alternately signs of hope and discouragement. One of our out-stations, once doing splendid work without a pastor, is now apparently lifeless, thanks largely to the lack of tact on the part of an evangelist who labored there two years ago. Nagaoka, for five years the residence of Mr. Newell, is also in a sad condition. The church stands empty week days and Sundays, for there is no pastor,

no means to provide one, and the four or five Christians in the place have lost heart. I have arranged for an evangelist to visit the place for a couple of days each month, and shall go myself when I can, but this is at best a makeshift, and we long for something better.

"The encouraging signs are seen in the fact that in two districts three people have been baptized — two of them in one place, and one in the other. Of the two, one was formerly my pupil in the Boys' School, and the conviction of his duty to become a Christian has been with him ever since he left the school. The other is a soldier, who first heard of Christianity in Shibata, twenty miles from here, — a garrison town, — and afterwards in Formosa he became deeply impressed with the splendid results achieved by Christianity in that island. He is only one of several soldiers who have told me of their astonishment at seeing Christianity so flourishing in Formosa. The third candidate for baptism is a young man, who twelve years ago, when a youth of eighteen, made up his mind to accept Christianity. However, he was persuaded by his father-in-law to postpone his decision, on the ground that it would be time enough for him to become a Christian when he should find himself drifting into an immoral life. The young man has never drifted, but has steadily increased in knowledge of the gospel, until a few weeks ago he made the final decision."

East Central African Mission.

A CHEERING MOVEMENT.

MR. WILDER has been in poor health of late, and it may be deemed necessary for him to go with his family to Natal. As yet we have no report of the arrival of Mr. and Mrs. Bates and Miss Gilson at Mt. Silinda, but at last reports they were on their way inland. Mr. Wilder writes under date of August 6: —

"One hundred and twenty miles to the east a most interesting work has been developed at the houses of some of our work boys, where some twenty persons have

made a profession of Christ. All this has come from the independent work of two or three lads who went from us last year. It would seem that active persecution has arisen against the converts, and all manner of threats have been uttered against them. In one case a woman who, with her husband, had decided to abandon their home and come to us to learn of the new way, was attacked in the middle of the night by some of her friends, and dragged out of her hut and carried away into hiding, and the husband forcibly detained, until the wife was safely away.

"The young men have been repeatedly threatened with death, as their friends said they would hand them over to Gungunyana's soldiers; and when that rascal was deported to Lisbon, the friends threatened them with vengeance from the Portuguese, and they were strictly forbidden to preach in His Name in any of the villages about. But they went on preaching all the same. Of course all this persecution can easily be dissipated by sending a missionary or Zulu helpers to reside for a season among these benighted people. Hence arises the great responsibility which the mission must meet somehow. The Prudential Committee have instructed us not to do any new work, but we simply cannot obey in this instance. We propose to send two Zulu helpers to reside among these people until the rainy season sets in, and we believe God will approve by granting the means. For to neglect entirely such an opening as a new mission field, the first opening of the kind, would be utter folly. It is very difficult for me not to start off at once to these people and present Christ to them with more authority than can be done by a few untrained boys. It is only because I know that if I should undertake the job I should probably cut my life pretty short."

Zulu Mission.

DEATH OF A NATIVE PREACHER.

MR. DORWARD writes from Umsunduzi, September 24: —

"The death of Benjamin Ncapayi, our

helper on the Noodsberg, has been a sorrow and a loss that cannot be easily filled. He died very suddenly, bleeding from the lungs. The people of Noodsberg church were much devoted to him. He was only about two years in charge of the work there, but in that time he brought the people together, healed the divisions, and united the church. Under his leadership they had almost completed a nice stone church, built entirely at their own expense. I have been there a good deal since his death, but have not yet found any one to take the preacher's place.

"The work at Umsunduzi still goes on. The inquirers' class grows in number and in interest. The regular services are well attended and the interest maintained.

"The locusts still continue. There seems no end to them, and we don't know what we shall do. The people do not consider it worth while to plant much, and there is every prospect of a famine. In addition, we have the dreaded rinderpest on the Natal border. We need the prayers of all God's people that these calamities may be overcome."

UMVOTI. — MAPUMULO.

Mr. Wilcox sends a long account of difficulties that have existed in the church at Umvoti. There seems to be a more hopeful outlook now that some of the dissentients have been suspended from church membership. A communion service was in anticipation, and Mr. Wilcox writes as follows of the method of preparation for the solemn service: —

"The communion is appointed for a week from next Sunday. This week and next we are to have some seven or eight meetings, each of from one and one half to two hours long. First, all the church members present give account of their

hearts, that is, as to how they have been progressing in the Christian life. If they have broken any of the rules of the church or fallen into any special sin, they are expected to make confession. Then, after all who are present have reported, the roll is called and inquiries are made concerning those who are away. The reports usually bring out several cases requiring discipline. For instance, at the present time there will be two men for acts for which they suffered imprisonment, some six young women for social sin, and one for quarreling, besides several for beer drinking. At the meeting, day before yesterday, one woman reported that she was getting on all right, except that she had quarreled with her neighbor, who had cursed her, and now she was going to court with the case. A committee was appointed to investigate the case and see if a reconciliation could not be made. To-day they reported that they found the woman irreconcilable, and though the one with whom she had quarreled was not a church member, yet they did not see that there was any necessity of her taking the case to court, and that it did not seem to them that the woman was in a right state to commune."

Aside from the services which are mentioned above, Mr. Wilcox reports that they have an early meeting for prayer at four o'clock A.M. He also sends a cheering report about the church at Mapumulo and the branch church in Zululand. At Mapumulo there is quite a revival, one of the young men, with a friend who has just come from America, having begun special meetings with good results. Some of the conversions have been quite remarkable, and "there has been strong crying and tears with confession of sins."

Notes from the Wide Field.

AFRICA.

THE DISTRESS IN BECHUANALAND. — We have heretofore referred to the ravages of the rinderpest in South Africa, and to the sufferings of the people in the vast region extending from the Orange Free State to Matebeleland. We find in *Work and Workers in the Mission Field*, of London, the following extract from a letter of Rev.

Mr. Sharp, dated Mafikeng, September 18, in which he gives this sad picture of the state of affairs. It will be borne in mind that it is within the region thus afflicted that Chief Khama and his Christian people are located:—

“We are in great need of the prayers and sympathies of our people at home. The ravages of rinderpest have reduced the Bechuana to a state of great poverty. The Barolong in this district have suffered as much as any of the tribes in the north. The number of cattle reported to me by my own people in this circuit as having died is now upwards of 20,000. It is exceedingly depressing to travel through the country. The land is desolate. The outposts of the tribes are entirely deserted. The villages, which, in the evening hour, when the cattle returned, were all astir, are now as still as death. In one of our villages which I visited a fortnight ago, where usually hundreds of cattle returned in the evening, I found only two young calves, and they were lying ready to die. The result of this is appalling. The long drought of last summer left the people without any harvest, and rendered them almost entirely dependent upon their cattle for subsistence. The poverty of the harvest may be judged from the fact that I usually receive about 200 bags of grain from our church members in payment of class and ticket money. This year I have not received one bag. In such times as these the people are accustomed to live upon the milk of their cattle, and to slaughter them as necessary. Many of them also have earned money by transport of goods. All this is now impossible, and a state of famine is imminent.

“There is also no means of cultivating the land, except by means of the hoe. We have now gone back to what we hoped was a bygone custom, and the women of the tribes may again be seen digging the gardens as in the times before the English plow was introduced. The locust plague still continues, and I am afraid there is little prospect of a good harvest, even though the season may prove favorable. I am much afraid that unless something can be done to give the natives a fresh start in their pastoral pursuits, the result will be the scattering of the tribes. I cannot see how they can be kept together without some assistance. Added to all this, we are now suffering from a severe epidemic of dysentery and fever. The people are dying in numbers daily. You may imagine that these things have a depressing influence on one. We have daily to listen in helpless sympathy to tales of woe that are heartrending.”

UGANDA. — Most remarkable reports are still coming of the progress of Christian evangelization in Uganda under the care of the English Church Missionary Society. Bishop Tucker writes of the ordination of three native clergymen and five deacons, in June last, all of whom are to be supported by the native church. On the day of the ordination a congregation of between 3,000 and 4,000 people assembled at eight o'clock in the morning, and 466 persons received the communion. This makes the total number of confirmations within eight months 2,052. Among the number were 150 candidates who came up from Mengo, most of whom walked some sixty miles, and one or two of them more than 100 miles, in order to be confirmed. This remarkable turning unto the Christian faith, of course, calls for most careful work in teaching. Many of these converts are weak and still ignorant, though they seem profoundly in earnest. One of the missionaries writes: “There is such great danger of hypocrisy where no danger attaches to the profession of Christianity that one is glad to hear sometimes of opposition to the gospel.” Such opposition appears in many places, yet the converts seem in almost all cases to persevere. Every effort is being made to provide for the needed force of preachers and teachers, and some capable young men are now in course of training as lay readers.

The importance of this mission at Uganda is seen in the fact stated in the *Church Missionary Gleaner* that its teachers are found at the south end of the great Victoria Lake and at Kabarega's old capital in Bunyoro, places 400 miles apart, north and south; also from Busoga and Toro, 300 miles east and west. “Thus

Christian teachers are located within two and a half hours' march of the Congo Free State; and these advanced posts are not unsupported, but are linked so as to render mutual help one to another. Altogether nearly 400 of the native Christians of Uganda are thus engaged in witnessing for their Lord."

STATISTICS OF PROTESTANT MISSIONS IN CHINA.

The volume just published, "The China Mission Handbook," which comes to us from the American Mission Press of Shanghai, contains the statistical tables of most of the Protestant missionary organizations prosecuting work in that empire. These are the latest statistics which we have seen, but they are not complete. For instance, we notice that the missions of the American Board in Shansi and in South China are not included. Moreover, the wives of the missionaries are not enumerated. But these tables are valuable, and we give below the totals from the summary:—

Number of societies reported,	44
Stations in which missionaries reside,	152
Out-stations,	1,054
Foreign missionaries (preachers, 683; unmarried women, 64),	1,324
Native agents (preachers, 1,409; male assistants, 2,227; female assistants, 513),	4,149
Number of churches,	706
Communicants,	55,093
Number of Sunday-schools,	475
Number of Sunday-school scholars,	17,176
Total pupils under instruction,	21,353
Medical missionaries (men 96, women 47),	143
Number of hospitals,	71
Number of patients,	18,898
Number of dispensaries,	111
Patients in dispensaries,	223,162

Were the wives of the missionaries enumerated, the number of foreigners, male and female, would probably exceed 2,000.

Miscellany.

BIBLIOGRAPHICAL.

The China Mission Handbook, Shanghai, American Presbyterian Mission Press, 1896.

It is a great gratification to receive this volume. Its compilers would be the first to say that the issue is not perfect, but it is an admirable beginning. The first part, covering ninety-two pages, contains a variety of papers on the religions of China, its secret sects, the needs of the empire, etc. These papers are prepared by men on the ground who are most familiar with the various topics. The second part covers over 300 pages, and consists of brief sketches of most of the societies engaged in missionary work within the empire. Of course these sketch-reports vary in length: the London Missionary Society, which was first upon

the ground, having twenty-three pages; the Church Missionary Society, thirteen pages; and our own American Board, fifteen pages. Most of these reports give statistical tables of the work in the different provinces, some of them covering evangelistic, educational, and medical work. The volume contains twelve provincial maps, indicating the places occupied by the several missionary boards. The preparation of this volume must have involved a vast amount of labor, but it will prove invaluable to all students of missions and to all who desire to know about the progress of the Kingdom in the Celestial empire. Many facts derived from the summary of its statistical tables will be found in above paragraph under "Notes from the Wide Field."

A Primer of Modern British Missions. With References to American Missions. Edited by Richard Lovett, author of "James Gilmour of Mongolia," etc. New York and Chicago: F. H. Revell Co.

This handy volume of 160 pages takes no knowledge for granted, and performs the difficult task of surveying the field, which is the world, from the point of view of a new learner. Still, it will be a convenient book of reference for all, and its size and price place it within the reach of all. It gives clear and connected information as to the past history and present state of the world of missions.

General Gordon, the Christian Soldier and Hero.
By G. Barnett Smith. F. H. Revell Co.

The story of this life, so remarkable at once for religious devotion, for military skill and prowess, and for strange adventures, must ever thrill the hearts of men. It is a satisfaction to have it in the present form, though Hake's *Chinese Gordon* gives a much fuller story of his remarkable life. General Gordon concealed all that he could of his amazing self-sacrifices and his labors for others from even his nearest friends. What we do learn is most helpful and stimulating.

A single extract will show his extraordinary faith in God. Setting forth on one of his perilous undertakings he wrote:—

"Praying for the people ahead of me whom I am about to visit gives me much strength; and it is wonderful *how something seems already to have passed between us* when I meet a chief (for whom I have prayed) for the first time. On this I base my hopes for a triumphant march to Fascher. I have really no troops with me, but I have the Shekinah, and I do like trusting to him and not to men.

"Remember, unless he gave me the confidence and encouraged me to trust him, I could not have it; and so I consider that I have the earnest of success in this confidence."

The last sentence he wrote to his sister, after his wonderful twelve months' defence of Khartoum, and while waiting in vain for the long-expected reinforcements, was this: "I am quite happy, thank God, and, like Lawrence, I have *tried* to do my duty."

The Tearless Land. A Collection of Poems on Heaven. Compiled by M. C. Hazard, PH.D. Boston and Chicago: Congregational Sunday-School and Publishing Society.

The exterior beauty of this volume is a fitting dress for the treasures new and old which it contains. It is a feast to the eye. There are 300 pages, and the poems are topically arranged in ten divisions. They are all choice; there is not a poor one among them.

Robert Whitaker McAll, Founder of the McAll Mission, Paris. A fragment by himself; a souvenir by his wife. With portraits, facsimiles, and illustrations. New York, Chicago, and Toronto: F. H. Revell Co. London: The Religious Tract Society.

The McAll Mission in Paris and other districts of France is one of the marvels of modern missions, and it is fitting that there should be some memorial of the founder and prosecutor of that mission. The story of Dr. McAll's life is one of deep interest, illustrating in a striking way the providence of God in the raising up of a leader who united great zeal and Christian devotion with rare wisdom and judgment in the prosecution of Christian work, under difficulties which would have paralyzed most men. May God raise up many more such laborers as Robert McAll!

Japan, Its People and Missions. By Jesse Page. New York and Chicago: F. H. Revell Co.

Another volume in the list of missionary books from the press of this indefatigable publishing house. All sources of information have been drawn upon for a condensed history of old and new Japan, and of the missions which have so wonderfully aided in the opening and development of the country. Good illustrations add to the value of the book.

Chosen of God. By Rev. Herbert W. Lathe. Chicago, New York, and Toronto: F. H. Revell Co.

We have been greatly pleased with this volume of sermons, twenty in number, the design of which is to show the relation of the Christian to Christ as chosen and sent of Him, and the results which would follow the acceptance of this conviction. The theme is a deeply spiritual one, and its treatment befits the subject. We have been especially impressed by one of the

concluding sermons, entitled "A Missionary Motive," in which the principles and inspirations prompting to missionary effort are admirably stated.

Knights of the Labarum, being studies in the lives of Judson, Duff, Mackenzie, and Mackay. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions; formerly missionary in China. Chicago: Student Volunteer Movement for Foreign Missions. 1896.

It is said that the Emperor Constantine, after his vision of the Cross, with the legend "in hoc signo vinces," prepared a standard to move in front of his armies, having a silk banner on which the first two letters in the Greek name of Christ were placed in the form of a cross. This standard was called the Labarum. This little volume of 112 pages is designed as a text-book upon the lives of some of the brave knights who have fought under this sacred standard of the Cross. Judson, Duff, Mackenzie, and Mackay are notable names in missionary history, and while Mr. Beach's volume is by no means intended to take the place of the larger biographies of these men, it presents an excellent analysis of the life of each of them, pointing to other sources of information concerning the countries and peoples among whom these mission-

aries spent their lives. The book will serve admirably as an incentive and guide in the further study, not only of the lives of these particular men, but of other Knights of the Labarum.

The Story of Marcus Whitman. Early Protestant Missions in the Northwest. By the Rev. J. G. Craighead, D.D. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 1895.

This volume adds another to the many histories of this noble Christian man, portraying the wonderful work he did as a devoted missionary, and his part in saving the Northwest Territory to the United States. The story cannot be told too often. This volume enters into details of the controversy which has arisen concerning Whitman's character and work, defending him at all points, showing who were the agents and what the causes of the massacre in which Whitman lost his life. So far as we have discovered, the facts are fairly stated, and the conclusions are such as impartial students must admit are correct. Whitman was an indefatigable missionary, seeking supremely Christian ends, and deserved well of the Indians and of his countrymen. His enemies became such because of their hostility to his benevolent and patriotic work.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the churches of our own land, as they make their plans for benevolent work during the ensuing year; that they may be filled with the spirit of Christ and with zeal for his Kingdom, and that they may act wisely and energetically in efforts to advance the work of the Lord in this and in other lands.

For the children of missionaries in the United States; that while absent from their parents they may be especially kept from the power of temptation, and, led by the Holy Spirit, may secure the best education possible and attain to that life in Christ which will constitute a call to the missionary service.

DEPARTURES.

October 12. From Vancouver, Rev. George M. Rowland and wife, returning to the Japan Mission; also Miss E. Pauline Swartz, to join the same mission.

November 11. From New York, Mrs. Florence A. Dorward, returning to the Zulu Mission.

November 11. From New York, Rev. Horace T. Pitkin and wife, on their way to join the North China Mission.

ARRIVALS ABROAD.

August 19. At Kamundongo, West Central Africa, Dr. and Mrs. Frederick C. Wellman.

September 21. At Tientsin, Rev. Chauncey Goodrich, D.D., and wife, Rev. Henry Kingman and wife, and Dr. A. L. Shapleigh and wife, all of the North China Mission.

September 22. At Foochow, China, Miss Emily S. Hartwell.

September 26. At Harpoot, Eastern Turkey, Rev. J. K. Browne.

October 13. At Monastir, European Turkey, Miss Mary L. Matthews.

October 30. At Mardin, Eastern Turkey, Dr. D. M. B. Thom and wife.

ARRIVALS IN THE UNITED STATES.

October 12. At New York, Mrs. W. N. Chambers, of Erzroom, East Turkey.

October 29. At New York, Miss Annie H. Bradshaw, of the Japan Mission.

DEATHS.

October 18. At Woburn, Mass., Rev. Leander Thomson, a missionary of the American Board in Syria from 1840 to 1843.

August —. At Kona, Hawaii, Mrs. Mary C. Paris, widow of Rev. John D. Paris, who died on Hawaii, July 28, 1892. She went to the islands in 1855, and at the time of her death was one of the few survivors of the old missionary circle.

Through an accident no mention has been made in the *Missionary Herald* of the death of Rev. George Pierson, who for a short time was missionary of the American Board among the Choctaws, when on account of his health he was transferred to the Micronesian Mission. He reached Kusaie in 1855 and labored for a time at Ebon. The serious illness of his wife compelled their return to the United States, where he labored as a home missionary in California, Iowa, Kansas, and latterly at Henrietta, Texas, where he died February 1, 1895. A true and valued missionary.

Donations Received in October.

MAINE.

Bath, Winter-st. ch., 119.20; A friend, 100,	219 20
Cumberland Mills, Warren Cong. ch.	124 51
Ellsworth, Cong. ch. and so.	5 50
Hampden, 1st Cong. ch. and so.	5 25
Kennebunk, Union ch. and so.	52 53
Orland, A friend,	30 00
Rockland, Cong. ch. and so.	35 44
Windham, Cong. ch. and so.	12 96—485 39

NEW HAMPSHIRE.

Atkinson, Abigail L. Page, for Austria,	20 00
Bennington, Y. P. S. C. E., for the "Forward Movement,"	11 00
Centre Harbor, Mr. and Mrs. J. A. Hill, 2; Rev. and Mrs. J. A. McKnight, 2,	4 00
Dover, 1st Cong. ch.	139 20
East Alstead, Cong. ch.	1 00
Exeter, Isaac S. Shute, to const. MARTHA A. HATCH, H. M.	100 00
Hanover, Cong. ch., Dartmouth College,	148 25
Hinsdale, Cong. ch. and so.	4 26
Keene, Cong. ch. and so.	40 00
Marlboro, Cong. ch. and so.	28 61
Nashua, Pilgrim Cong. ch.	88 34
New Ipswich, Children's Annual Fair, Peterboro, Mrs. C. J. Allen, for the "Forward Movement,"	5 00
Raymond, Cong. ch.	11 81
Wilton, 2d Cong. ch.	20 00—622 47

Legacies.—Meriden, Henry Wells, by John T. Duncan, Ex'r,	78 22
	700 69

VERMONT.

Bellows Falls, 1st Cong. ch. and so.	89 03
Brattleboro, Centre Cong. ch. and so. (of wh. 21.68 m. c.)	74 92
Fair Haven, Cong. ch. and so.	8 50
Newbury, 1st Cong. ch. and so.	36 52
Royalton, Cong. ch. and so.	33 25
Sharon, Cong. ch. and so.	7 50
South Royalton, Cong. ch. and so.	15 43
Theftord, 1st Cong. ch. and so.	10 80
Wells River, Y. P. S. C. E., "Forward Movement," for school in Ceylon,	26 00
West Rutland, Cong. ch. and so.	14 00—315 95

Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Admr, add'l,	8 00
	323 95

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	12 00
Agawam, Cong. ch. and so.	33 65
Amherst, Amherst College Alumnus, for salary Rev. Edward Fairbank, 300; Amherst College church, 165.84; 2d Cong. ch. and so., 17,	482 84
Auburndale, Cong. ch. (of wh. 28.93 m. c.)	360 97
Bedford, Cong. ch. and so.	10 00
Bernardston, Cong. ch.	10 00
Boston, Y. P. S. C. E. of Park-st. ch., for work of Rev. James Smith, 300; Berkeley Temple, 86.18; Winthrop ch. (Charlestown), 25; Trinity ch. (Neponset), 21; South Evan. ch. (West Roxbury), m. c., 2.08; C. P. H., 20,	454 26
Braintree, 1st Cong. ch. and so.	6 70
Chelmsford, Central Cong. ch. and so.	32 00
Chesterfield, Cong. ch. and so.	3 00
Chicopee, 1st Cong. ch.	10 35
Cliftondale, Cong. ch.	22 00
Clinton, 1st Cong. ch. (of wh. 25 for "Forward Movement" in Turkey),	55 00
Cummington, Cong. ch. and so.	18 50
Dedham, 1st Cong. ch. and so. (of wh. 8.13, m. c.), 194.29; do., Extra-cent-a-day Band, 30.45,	224 74
East Bridgewater, Union Cong. ch.	7 00
Easthampton, 1st Cong. ch.	33 29
Fairhaven, 1st Cong. ch.	121 82
Fitchburg, Rev. and Mrs. John Wood, 10	10 00
Globe Village, Evan. Free ch.	21 11
Hampden, Cong. ch. (of wh. 10 from William V. Sessions),	13 57
Hanover, 2d Cong. ch. and so.	4 20
Hatfield, Cong. ch. and so.	37 54
Haydenville, Cong. ch. and so.	6 02
Hyde Park, 1st Cong. ch.	62 20
Lancaster, Edward Phelps,	1,000 00
Lexington, Hancock Cong. ch. and so., 25; Hancock Jun. C. E. S., for "Forward Movement," 20; C. H., 20,	65 00
Ludlow, 1st Cong. ch.	12 85
Middleboro, 1st Cong. ch. and so., 144; Central Cong. ch. and so., 10,	154 00
Millbury, 2d Cong. ch. and so.	64 42
Mill River, Cong. ch.	14 75
Monson, Cong. ch. and so.	25 82
Newburyport, North Cong. ch. and so.	20 00
Newton, Eliot Y. P. S. C. E., for "Forward Movement," collected by Bessie Hood and Miss Mason,	42 95
Newton Centre, 1st Cong. ch. and so.	139 82
Newton Highlands, Cong. ch. and so.	393 72

Newtonville, Mrs. E. C. Stiles, deceased,	100 00
North Andover, Cong. ch. and so.	25 00
North Leominster, Cong. ch., 3.82, and Y. P. S. C. E., 15.47, both for native preacher, Madura,	19 29
Orleans, Cong. ch. and so.	12 00
Peabody, South Cong. ch. and so., 200;	
West Cong. ch. and so., 6,	206 00
Pittsfield, South Cong. ch. and so., 50; 1st Cong. Sab. sch., for "Forward Movement," 1,	51 00
Plympton, Cong. ch.	3 35
Reading, Cong. ch. and so.	10 00
Sharon, Cong. ch. and so.	20 66
Sheffield, Cong. ch. and so.	7 00
Southboro, A friend,	5 00
South Hadley Falls, Cong. ch. and so.	37 00
South Weymouth, Old South Cong. ch.	10 00
Springfield, Hope Cong. ch. and so.	62 54
Sterling, Evan, Cong. ch.	24 00
Sutton, Cong. ch. and so.	16 00
Topsheld, Cong. ch.	41 50
Walpole, 2d Cong. ch. and so.	3 00
Waltham, Trin. Cong. ch.	28 39
Warwick, Cong. ch. and so.	3 50
Westfield, H. Holland,	4 00
West Medford, La. Mis. So., for "Forward Movement,"	13 30
West Springfield, Park-st. Cong. ch. and so.	14 50
Weymouth Heights, 1st Cong. ch. and so.	60 81
Whitinsville, Y. P. S. C. E., for native preacher, Perchenj,	21 27
Worcester, Piedmont ch., 45; C. H. Hutchins, for Debt, 100; Samuel Pierce, 10; A friend, 2.50,	157 50
Worthington, 1st Cong. ch.	16 33
India, A friend, for native preacher,	5 00-4,964 03

Legacies. —Lynn, J. Porter Woodbury by C. J. H. Woodbury and G. H. Martin, Ex'rs,	500 00
Pepperell, Rev. E. W. Harrington, by Chas. Crosby, Ex'r, add'l,	600 00
	1,100 00
	6,064 03

RHODE ISLAND.

Providence, Plymouth Cong. ch. and so.	13 53
--	-------

CONNECTICUT.

Berlin, Extra-cent-a-day Band,	25 00
Black Rock, Cong. ch. and so.	82 39
Bridgeport, 1st Cong. ch. and so., 127.79; 2d Cong. ch. and so., 63.45,	191 24
Bloomfield, Cong. ch. and so.	6 30
Canterbury, 1st Cong. ch.	17 31
East Haddam, 1st Cong. ch. and so.	15 84
East Hampton, Cong. ch. and so.	22 80
Easton, Cong. ch. and so.	13 60
East Woodstock, Cong. ch. and so.	34 00
Essex, 1st Cong. ch.	24 50
Fairfield, 1st Cong. ch., to const. Mrs. Burr Perry, H. M.	181 00
Gilead, Member,	1 04
Granby, South Cong. ch. and so. (of which 30 from lady for native preacher, India),	36 50
Hampton, Cong. ch.	10 75
Hartford, 1st Cong. ch. (of wh. 50 from Mary M. Thompson), 51.35; Pearl-st. Cong. ch., 168.57; Park-st. Cong. ch., 45.23; Harriet Goodwin, for native helper, Turkey, 10,	735 15
Lebanon, 1st Cong. ch. and so.	53 37
Litchfield, Northwest Conference,	20 10
Lyme, Mrs. J. S. Hall,	10 00
Middletown, 1st Cong. ch. and so.	24 91
Milford, 1st Cong. ch. and so.	10 48
New Canaan, Cong. ch.	64 00
New Haven, Yale Divinity School, add'l, 2.75; A friend, for "Forward Movement" (of wh. 50 for India),	

100; H. D. Clark, for the Debt, 25; W. H. Mouthrop, for India, 10; A friend, 10,	147 75
New London, 1st Church of Christ, to const. MARY A. RICHARDSON and Mrs. ELIAS MORGAN, H. M., 246.49; 2d Cong. ch., 581,	827 49
Norfolk, Cong. ch. and so.	10 00
North Guilford, Cong. ch.	28 00
North Woodstock, Cong. ch. and so.	31 77
Old Saybrook, Cong. ch. and so.	24 74
Portland, 1st Cong. ch. and so.	30 25
Round Hill, Cong. ch. and so.	6 00
Salisbury, Constantia, 2; Lady, 1,	3 00
South Glastonbury, Cong. ch. and Sab. sch.,	7 19
Stamford, Cong. ch. and so., toward support Rev. W. P. Elwood, 24.12; Y. P. S. C. E., for "Forward Movement," 10,	34 12
Thomaston, 1st Cong. ch. and so.	10 29
Washington, Cong. ch. and so.	102 50
Westchester, Cong. ch. and so.	9 19
West Hartford, Cong. ch. and so.	33 57
Whitneyville, Cong. ch. and so.	20 16
Winchester, Cong. ch. and so.	16 47
Windsor, 1st Cong. ch. and so.	5 50
Woodbridge, Cong. ch. and so.	24 25-2,952 52

Legacies. —Norwich, Miss Betsey H. Doane, by Lewis A. Hyde, Ex'r,	791 77
Windsor, Mrs. Laura A. Jenner, by N. W. Hayden, Ex'r,	50 00-841 77
	3,794 29

NEW YORK.

Aurora, Dean A. Walker,	10 00
Brooklyn, Church of the Pilgrims, 1,914.22; Lewis-ave. Y. P. S. C. E., for native preacher, India, 50; J. L. R., 20,	1,984.22
Busti, Eli Curtis,	5 00
Camden, Cong. ch.	20 67
Canaan Four Corners, Cong. ch.	4 43
Cortland, Cong. ch.	52 00
Elizabethtown, Cong. ch.	15 35
Hopkinton, Cong. ch.	15 00
Lancaster, O. A. Hall,	84
Maine, 1st Cong. ch.	10 25
Middletown, Samuel Ayres,	4 00
New York, E. P. Wheeler, 40; J. H. Lane, for Debt, 150,	190 00
Richmond Hill, A. A. Swaney and Mrs. Spahr,	3 00
Saratoga Springs, New England Y. P. S. C. E., for "Forward Movement,"	5 23
Union Centre, Cong. ch.	3 20
Utica, Bethesda Welsh Cong. ch.	25 00-2,348 24

NEW JERSEY.

Montclair, 1st Cong. ch., toward salary Rev. J. D. Eaton,	435 29
Paterson, Auburn-st. Cong. ch.	12 50
Woodbridge, 1st Cong. ch.	26 00-473 79

PENNSYLVANIA.

Canton, H. Sheldon,	25 00
Lander, Alfred Cowles,	30 00
Philadelphia, Francis Kopp,	2 00
Pittsburg, Cash,	200 00-257 00

DISTRICT OF COLUMBIA.

Washington, Anna S. M. Robinson, deceased, 6.53; E. K. Allen, 1,	7 53
--	------

ALABAMA.

Athens, Cong. ch.	1 29
-------------------	------

MISSOURI.

Kidder, Cong. ch.	11 49
Springfield, German Cong. ch., for evan. work in Japan,	3 50-14 99

INDIANA.

Fort Wayne, South Cong. ch. 9 00

OHIO.

Ashtabula, 2d Cong. ch. 6 58
 Cleveland, Union Cong. ch. 5 60
 Columbus, Eastwood Cong. ch. 19 53
 Garrettsville, Cong. ch. 13 83
 Mansfield, Mayflower Cong. ch., for
 work in Turkey, 8; Plymouth Y. P.
 S. C. E., for "Forward Movement,"
 1, 9 00
 Oberlin, 1st Cong. ch. 66 74
 Rockport, Cong. ch. 12 40
 Toledo, 1st Cong. ch., toward salary
 Mrs. M. M. Webster, 250; Rev.
 and Mrs. J. B. Thompson, 10, 260 00
 —, Friend, 1 00—394 68

ILLINOIS.

Alton, Church of the Redeemer, 87 84
 Aurora, New England Cong. ch. 5 00
 Bunker Hill, Cong. ch., 25; Y. La.
 For. Mis. Soc., for Debt, 5, 30 00
 Chicago, New England ch., 69.60;
 Union Park ch., 12.73; Union Park
 Y. P. S. C. E., for "Forward
 Movement," 2; Theol. Seminary,
 toward support Rev. C. N. Ransom,
 10; Mrs. F. A. Blackman, 10, 104 33
 Decatur, 1st Cong. ch. 19 40
 Fall Creek, Cong. ch. 20 00
 Galva, Cong. ch. 57 27
 Geneva, Cong. ch. 8 03
 Hinsdale, Cong. ch. 17 72
 Marseilles, 1st Cong. ch. 20 52
 North Aurora, Cong. ch., Rev. R. F.
 Paxton, for Debt, 5 00
 Oak Park, E. H. Pitkin, 100 00
 Payson, J. K. Scarborough, 300 00
 Plainfield, Cong. ch. 25 00
 Ridge Prairie, Ger. Zion Cong. ch. 6 00
 Rockford, 1st Y. P. S. C. E., for "For-
 ward Movement," 5 00—811 11

MICHIGAN.

Detroit, Mt. Hope Cong. ch., 10.24;
 Fort-st. Y. P. S. C. E., for "For-
 ward Movement," 10, 20 24
 Grand Rapids, Smith Mem. Cong. ch.
 and Y. P. S. C. E. 6 65
 Pontiac, First Cong. ch. 44 00
 Port Huron, Rev. F. W. Bush, for
 Debt, 5 00—75 89

WISCONSIN.

Antigo, Cong. ch. 19 48
 Delavan, Cong. ch. 6 00
 Eagle River, Cong. ch. 6 00
 Elkhorn, 1st Cong. ch. 26 75
 Lake Mills, Cong. ch. 5 65
 Madison, 1st Cong. ch. 5 80
 Platteville, Cong. ch., for Debt, 5 00
 Trevor, Liberty Cong. ch. 25 00
 West Salem, Cong. ch. 48 21—147 89

IOWA.

Ames, Cong. ch. 24 59
 Belmont, Cong. ch. 6 35
 Cedar Rapids, 1st Cong. ch. 2 92
 Cherokee, Cong. ch. 67 57
 Dubuque, 1st Cong. ch., 52; Summit
 Cong. ch., 7.89, 59 89
 Emmetsburg, Cong. ch. 4 82
 Kelley, Cong. ch. 7 00
 Lansing, Rev. Andrew Kern, 2 50
 McGregor, Cong. ch. 83 32
 Mount Pleasant, Cong. ch. 7 00
 Rock Rapids, Cong. ch. 30 00
 Sherril, Ger. Cong. ch. 2 50

Waverly, Cong. ch. 13 10
 Wittensburg, Cong. ch. 3 35—314 91
Legacies.—Des Moines, Mrs. Harriet
 L. Rollins, by S. A. Merrill, rent, 68 75
 383 66

MINNESOTA.

Excelsior, Cong. ch. 13 25
 Hamilton, Cong. ch. 2 20
 Minneapolis, Pilgrim Cong. ch., 70.62;
 Vine Cong. ch., 30; Rev. Henry L.
 Chase, 65; Rodelmer, 1; A friend,
 25, 191 62
 Rochester, Cong. ch. 36 35
 St. Charles, Cong. ch. 2 26
 St. Paul, Park Cong. ch. 29 72
 Staples, Cong. ch. 2 06
 Worthington, Un. Cong. ch. 3 30—280 76

KANSAS.

Arkansas City, Pilgrim Cong. ch. 15 00
 Dover, Cong. ch. 5 25
 Emporia, 2d Cong. ch. 5 00
 Ottawa, 1st Cong. ch. 14 10
 Overbrook, Cong. ch. 5 00
 Ridgeway, Cong. ch. 1 00
 Topeka, 1st Cong. ch. 16 96
 Wabaunsee, 1st ch. of Christ, 19 00—81 31

NEBRASKA.

Crete, Cong. ch. 4 80
 Exeter, Cong. ch. 17 25
 Franklin, Cong. ch. 4 85
 Princeton, Ger. Cong. ch. 5 00
 Red Cloud, Cong. ch. 2 50
 Rokeby, Cong. ch. 10 00
 Santee Agency, Friend, 100 00
 Sutton, Ger. Cong. ch. 4 00—148 40

CALIFORNIA.

Auburn, Cong. ch. 6 70
 Los Angeles, Plymouth Cong. ch. 13 50
 Palo Alto, Presb. Y. P. S. C. E., for
 work in Austria, 5 00
 Redlands, Y. P. S. C. E., for "For-
 ward Movement," 1 00
 San Francisco, Plymouth Cong. ch. 10 00
 San Jose, 1st Cong. ch. (of wh. 3 for
 Debt), 11 75
 San Louis Obispo, 1st Cong. ch. 8 60
 San Rafael, 1st Cong. ch. 3 10
 Sebastopol, Cong. ch. 10 00
 —, General Association, 29 35—99 00

OREGON

Bethany, Ger. Cong. ch. 20 55
 Portland, 1st Cong. ch., Z. B. Nichols, 5 00—25 55

COLORADO.

Canon City, A. Hurlburt, 25 00
 Greeley, Rev. W. W. Dumm, 10 00
 Longmont, 1st Cong. ch. 25 09
 Manitou, Cong. ch. 8 65—68 74

WASHINGTON.

Tacoma, J. Aratson, 15 00
 Walla Walla, 1st Cong. ch., 27.11;
 Rev. C. T. Whittlesey, 2, 29 11—44 11

SOUTH DAKOTA.

Cresbard, Cong. ch. 1 40
 Lesterville, Ger. Cong. ch. 23 00
 Tyndall, Ger. Cong. ch. 10 00
 Yankton, Yankton College Y. M.
 C. A., for Armenia, 4 36—38 76

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Klattan, Friends, Fl. 20,	8 00
Italy, Florence, A Friend, special gift,	20 00
Zulu, Inanda, Miss Agnes M. Bigelow,	348 84—376 84

From THE AMERICAN MISSIONARY ASSOCIATION.

H. W. Hubbard, New York, *Treasurer*.

Income of the Avery Fund for missionary work in Africa,	2,673 23
---	----------

MISSION WORK FOR WOMEN.

WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For "Forward Movement,"	30 44
-------------------------	-------

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 22,179.75

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. Sab. sch.	15 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch., Harvest Festival,	20 00
VERMONT. — East Hardwick, Cong. Sab. sch., 4.13; Royalton, Y. P. S. C. E., 7.27,	11 40
MASSACHUSETTS. — Dalton, Y. P. S. C. E., 25; Dedham, Y. P. S. C. E., Two-cents-a-week, 10; Lowell, Pawtucket Y. P. S. C. E., 10; Medford, Mystic Cong. Sab. sch., 25; Norwood, 1st Cong. Sab. sch., 15; Petersham, Y. P. S. C. E., 2; Walpole, 2d Cong. Sab. sch., 12.12; Warren, Cong. Sab. sch., 9.70,	108 82
RHODE ISLAND. — Central Falls, Y. P. S. C. E., 12.39; Little Compton, Cong. Sab. sch., 6,	18 39
CONNECTICUT. — Meriden, Central Cong. Sab. sch., add'l, 5.05; Middletown, North Y. P. S. C. E., 10; Salisbury, Cong. class, 7.63; do., Home class, 1.70; Windsor, 1st Cong. Sab. sch., 12.51,	36 89
NEW YORK. — Brooklyn, Y. P. S. C. E. of the Church of the Pilgrims, 25; do., Y. P. S. C. E. of Park-ave. Branch of Tompkins-ave ch., 1.25; Warsaw, Cong. Sab. sch., 12.24,	38 49
PENNSYLVANIA. — Mt. Carmel, Jun. C. E. S. DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of 1st Cong. ch., 55; do., Y. P. S. C. E. of 5th Cong. ch., 10,	65 00
ALABAMA. — Talladega, Cong. Sab. sch.	5 42
MISSOURI. — Kansas City, Clyde Y. P. S. C. E.	3 50
ILLINOIS. — Bunker Hill, Cong. Sab. sch., 5; Y. P. S. C. E., 5; and Jun. C. E. S., 1.50; Chicago, Union Park Cong. Sab. sch., 15; do., 1st Evan. Lutheran Y. P. S. C. E., 10; do., Bethlehem Y. P. S. C. E., 7.50; do., Central Park Y. P. S. C. E., 3.50; Sandwich, Y. P. S. C. E., 6.18,	53 68
MICHIGAN. — Detroit, Mt. Hope Cong. Sab. sch., 3.26; Eaton Rapids, Cong. Sab. sch., 2.37,	5 63
WISCONSIN. — Waukesha, Tab. Y. P. S. C. E., 13.40; West Salem, Y. P. S. C. E., 1.79,	15 19
IOWA. — Cherokee, Birthday Box,	5 00
CALIFORNIA. — Alpine, Cong. Sab. sch., 1.05; do., Y. P. S. C. E., 4.47,	5 52
NEBRASKA. — Sutton, Ger. Cong. Sab. sch.	1 63
NORTH DAKOTA. — Dwight, Y. P. S. C. E.	3 00
SOUTH DAKOTA. — Iroquois, Cong. Sab. sch., 2.10; Y. P. S. C. E., 9.35; Jun. C. E. S., 1.82,	13 27
	428 08

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — Danbury, Primary class of 1st Cong. ch.	10 00
--	-------

NEW YORK. — Catskill, Mrs. John Doane, in memory of John Cushing Doane, for work in Micronesia, 300; New York, Infant class, Christ Cong. Sab. sch., 2,	302 00
WISCONSIN. — Rosendale, Cong. Sab. sch.	3 41
	315 41

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Austin, Y. P. S. C. E., for support of Rev. and Mrs R. Larkin, 50; La Grange, Y. P. S. C. E., for do., 12.50; Odell, Y. P. S. C. E., 12.50; St. Charles, Y. P. S. C. E., 6.40; Wheaton, Y. P. S. C. E. of 1st Cong. ch., 12.50,	93 90
MICHIGAN. — Detroit, Y. P. S. C. E. of 1st Cong. ch.	50 00
WISCONSIN. — Union Grove, Y. P. S. C. E.	6 25
NORTH DAKOTA. — Oberon, Y. P. S. C. E.	10 00
	160 15

THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

MICHIGAN. — Bellaire, Y. P. S. C. E. and Sab. sch., 5; Chelsea, Y. P. S. C. E., 5; Jackson, 1st Cong. Sab. sch., add'l, 1.12; Oakwood, Y. P. S. C. E., 5,	16 12
ILLINOIS. — Aurora, New Eng. Cong. ch., 13; Marseilles, Y. P. S. C. E., 5; Moline, 1st Y. P. S. C. E., 5; Naperville, Y. P. S. C. E., 20; Wheaton, 1st Cong. Sab. sch., 5,	48 00
WISCONSIN. — Two Rivers, Y. P. S. C. E., 4, and Jun. do., 1; Whitewater, Y. P. S. C. E., 5,	10 00
MINNESOTA. — Fairmont, Cong. ch., 6; New Brighton, Cong. Sab. sch., 5,	11 00
MISSOURI. — Cole Camp, Y. P. S. C. E.	5 00
KANSAS. — Tonganoxie, Cong. Sab. sch., 2.04; White City, Liberty Sab. sch., 1.58,	3 62
NEBRASKA. — Rising City, Y. P. S. C. E.	2 60
NORTH DAKOTA. — Fargo, 1st Cong. Sab. sch., 9.47; Oberon, Y. P. S. C. E., 2.50,	11 97
SOUTH DAKOTA. — South Shore, Y. P. S. C. E.	2 62
COLORADO. — Fruita, Y. P. S. C. E.	1 50
	112 43

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT. — St. Johnsbury, Rev. C. F. Morse, for Bulgarian Evan. Soc., 20; Westminster, 1st Cong. Y. P. S. C. E., for Scudder Memo. Fund, 5,	25 00
NEW HAMPSHIRE. — Exeter, Nathaniel Gordon, for Theol. Sem., Tung-chu, 75; Piermont, Y. P. S. C. E., for pupil, Marash, 2,	77 00
MASSACHUSETTS. — Auburndale, Y. P. S. C. E., for work East Turkey, 15; Bernardston, Cong. ch., M. E. H., In memory of Helen, for medical work, Africa, 10; Boston, Mt. Vernon ch., for work care Rev. C. R. Hager, 20; C. S. Cook, for native pastor, Bombay, 100; L. M. Child, for the CHILD SCHOOL, care Mrs. M. C. Sibley, 50; Friends, by Rev. Lyman Bartlett, for kindergarten work, care Miss I. Saunders, 40; Mrs. F. J. Ward, for orphans, care Mrs. L. O. Lee, 15; Extra-cent-a-day Band of Cong. House, for Wagolie School, 12; Miss Belle R. Keene, for native pastor, Turkey, 5; Cambridgeport, Prospect-st. Y. P. S. C. E., for work in China, 10; Dedham, M. C. B., for use of Miss M. J. Gleason, 10; Hadley, Y. P. S. C. E., for use of Miss H. Gilson, 10; Haverhill, Ladies, through Miss E. M. Stone, for pupils in Monastir, 7; Holliston, Jun. C. E. S., for use of Rev. H. K. Wingate, 6; Holyoke, Mrs. C. S. Hemingway, for use of Miss J. E. Dudley, 3; Kingston, Mayflower Y. P. S. C. E., for use of Rev. E. P. Holton, 15; Manchester, Jun. C. E. S., for orphan children, care Mrs. L. O. Lee, 10; Medfield, Golden Rule Mission Club, for work, care Miss. M. L. Daniels, 5; Melrose Highlands, Ladies,	

through Miss E. M. Stone, for priest's daughter in school, Samokov, 15; Milford, Cong. Sab. sch., for work, care Mrs. L. S. Crawford, 25; Springfield, Mrs. Charles Merriam, for use of Dr. Caroline F. Hamilton, 10; West Medway, Mrs. Eva E. Crosby, for use of Miss Mary B. Daniels, 5; Whitinsville, Rev. J. R. Thurston, for student aid, care Rev. C. F. Gates, 15; Friend, for kindergarten, care Miss

Isabel Saunders, 75,
CONNECTICUT. — East Windsor, First Cong. Y. P. S. C. E., for pupil, Sivas, 5; Fairfield, Mrs. M. W. Lyon, 20; Hartford, Park Y. P. S. C. E., for use of Rev. R. A. Hume, 50; Middletown, Ladies, through Miss E. M. Stone, for pupils, Bulgaria, 19; New Haven, Mrs. Amelia A. Leonard, for native pastor, Turkey, 40; Southport, A. Lewis Hill, for pupil, Palani, 15,

NEW YORK. — Brooklyn, Chinese Sab. sch. of Central Cong. ch., for work, care Rev. C. R. Hager, 125; do., Central Cong. Sab. sch., for Bible-readers, Madura, 36; East Bloomfield, Cong. Sab. sch., for pupil, Japan, 30; La Fayette, Presb. Sab. sch. and King's Daughters, for pupil, care Miss Harriet L. Cole, 13.20; Sayville, Y. P. S. C. E., for native worker, care Rev. D. H. Clapp, 12.50,

NEW JERSEY. — Bloomfield, Through Rev. W. S. Dodd, for work, care Rev. J. L. Fowle, 65; Newark, Belleville-ave. Cong. Sab. sch., for work at Serit, 49.05; Plainfield, Cong. Sab. sch., for pupil, care Geo. B. Cowles, Jr., 20; Upper Montclair, Jun. C. E. S., for Boys' School, Tientsin, 25; Westfield, Cong. ch., J. R. Clayton, for native preacher, Madura, 15,

PENNSYLVANIA. — Philadelphia, Somerville Presb. Jun. C. E. S., for use of Miss Lucile Foreman, 8; do., A. M. Morrison, Bible Class, Church of the Reconciliation, for student, care Rev. G. M. Gardner, 8,

DISTRICT OF COLUMBIA. — Washington, Friend, by Rev. L. S. Gates, for work, care Rev. E. Fairbank,

OHIO. — Claridon, O. R. Newcomb, for work, care Rev. C. A. Nelson, 10; Cleveland, 2d Presb. ch., Girls' Mission Band, 1, Mrs. N. D. Merrell, 5, and Nellie Hutchins, 25, all for student, Kobe College; Lima, Friends, by Miss Anna B. Jones, for orphans, care Miss E. M. Blakely, 26; New Knoxville, Germ. Immanuel ch., for work, care Miss J. L. Graf, 23,

ILLINOIS. — Chicago, Kenwood Evan. ch., Mr. Bouton, for scholarship, care Rev. C. F. Gates, 50; do., H. F. Allen, for use of Rev. George C. Reynolds, 5; Oak Park, Forest-ave. Cong. ch., for pupil, Amanzintote, 12.50,

MICHIGAN. — Portland, Coral Workers, for work, care Mrs. F. R. Bunker,

KANSAS. — Manhattan, Y. P. S. C. E., 14; Mrs. M. D. Haines, 14, and Mrs. J. G. Foster, 14, all for students Anatolia College, MINNESOTA. — Rushmore, M. Myrtle Foote, for use of Miss E. M. Chambers,

CALIFORNIA. — North Berkeley, Young People of Cong. ch., for Bible-reader, Madura, 15; San Rafael, Y. P. S. C. E., for native preacher, Madura, 25,

NEBRASKA. — Inland, German Cong. ch., for use of Rev. G. E. Albrecht,

CANADA. — Montreal, Faithful Circle King's Daughters, for student, Pasmalai,

BULGARIA. — Philippopolis, Rev. Geo. D. Marsh, for work in Philippopolis,

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For student, care Miss M. L. Daniels, 18 62
For do. " " " " 5 00
For work, care Miss M. L. Daniels, 11 00
For scholarship, Chihuahua, 60 00

For work, care Miss L. Foreman, 6 00
For work, care Miss E. M. Blakely, 10 00
For work, care Mrs. Fannie M. Newell, 68 00
For work, care Mrs. E. P. Holton, 5 00
For work, care Rev. G. H. Krikorian, 5 00
For wall, Bowker Hall, 90 00
For conveyance, care Miss Julia Bissell, m.d., 120 00
For housekeeping outfit, Miss Annie Stockbridge, 75 00
For Mohammedan work, care Mrs. D. S. Herrick, 50 00
For deficit Woman's Hospital, care Rev. Frank Van Allen, m.d., 150 00
For Bible-woman, care Mrs. C. S. Vaughan, 24 00
For housekeeping outfit, care Miss Laura M. Mellen, 75 00
For girl in Cesarea Kindergarten, 10 00
For Kindergarten, Smyrna, 2 60
For work, care Miss E. McCallum, 15 00
For do. " " " " 5 00
For use of Mrs. E. R. Montgomery, 100 00
For ev. and ed. work, care Rev. H. N. Barnum, 25 00
For do. " " " " 20 00
For use of Mrs. Chauncy Goodrich, 15 00
For use of Mrs. Geo. B. Cowles, 30 00
For use of Miss Isabel F. Dodd, 8 00
For girl in Cesarea Kindergarten, 2 20
For Okayama Orphanage, 2 00
For special needs in school, care Mrs. W. H. Gulick, 5 00
For do. " " " " 5 00
For Bible-woman, care Mrs. J. L. Fowle, 75 00
For kindergarten work, care Miss F. E. Burrage, 70 00
For use of Miss I. F. Dodd, 50
For village school, care Miss E. M. Blakely, 40 00
For use of Mrs. S. V. Karmarkar, 73 85
For scholarship, care Mrs. Henry Fairbank, 10 00
For use of Mrs. W. O. Ballantine, 10 00
For Bible-woman, care Miss E. J. Newton, 20 00—1,31 77

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

90 00 For Bible-woman, care Miss A. L. Millard, 30 00
For pupil, care Rev. H. C. Haskell, 40 00
For Bible-reader, care Rev. J. C. Perkins, 30 00
For use of Rev. Geo. E. White, 15 00
For use of Miss C. Shattuck, 5 00—120 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

42 00 Mrs. Frances A. Sanders, Montreal, Canada,
Treasurer.
2 00 For use of Rev. and Mrs. F. W. Macallum, 15 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund, for scholarship, 61 53
3,163 05
Donations received in October, 44,436 22
Legacies " " " " 2,096 74
46,532 96

Total from September 1. to October 31, 1896: Donations, \$54,802.62; Legacies, \$3,035.08 = \$57,837.70.

FOR YOUNG PEOPLE.

THE HAYSTACK MEETING AND ITS OUTCOME.

IN that beautiful Massachusetts valley, under the shadow of Greylock Mountain, where Williams College stands, there is a pleasant place of resort called Mission Park. It incloses a grove of maples and is adorned with trees and shrubs from foreign lands. It was originally desired that there should here be a tree from every missionary station upon the face of the globe. On the exact spot where once a haystack stood now appears a monument of the silver-blue Berkshire marble, inscribed with these words: "The Birthplace of American Foreign Missions." Here it was that in 1806 was inaugurated the first "Student Volunteer Movement."

At that time several of the students of Williams College were accustomed to meet for prayer and Christian conversation, and it was at the close of a sultry afternoon in July or August — the precise day is not known — that five young men, a smaller number than usual, gathered in the cool shade of the maple grove for this purpose. Their names were Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green. In 1854, forty-eight years afterwards, Byram Green wrote as follows: —



A SCENE NEAR WILLIAMSTOWN.

"We first went to the grove expecting to hold our prayer-meeting there, but a dark cloud was rising in the west and it soon began to thunder and lighten, and we left the grove and went under the haystack to protect us from the approaching storm.

"The subject of conversation under the stack, before and during the shower, was the moral darkness of Asia. Mills proposed to send the gospel to that dark and heathen land, and said that we could do it if we would. We were all agreed

and delighted with the idea except Loomis, who contended that it was premature; that if missionaries should be sent to Asia they would be murdered; that Christian armies must subdue the country before the gospel could be sent to the Turks and Arabs. In reply to Loomis it was said that God was always willing to have his gospel spread throughout the world, and that if the Christian public was willing and active the work would be done; that on this subject the Roman adage would be true, '*Vox populi, vox Dei.*'

"'Come,' said Mills, 'let us make it a subject of prayer under this haystack, while the dark clouds are going and the clear sky is coming.' We all prayed and made Foreign Missions a subject in our prayers, except Loomis. Mills made the last prayer and was in some degree enthusiastic; he prayed that God would strike down the arm with the red artillery of heaven that should be raised against a herald of the cross."

These prayer-meetings were continued in the grove near by until cold weather, when a good lady gave leave for the students to meet in her kitchen. After a time she asked that the door might be left ajar into her sitting-room, that she might listen, and later on she opened the sitting-room itself, and there this meeting was continued for at least forty years.

It is interesting to learn that the Harvey Loomis, who was the only one of the five that opposed the project of undertaking foreign missions, did not do so because of want of Christian character or life, for he was known afterward as a man of eminent piety and a faithful minister. The ideas which he expressed only represent the feeling of the times. Those who had any convictions as to the duty of sending the gospel to the heathen were the rare exception. Some deemed the project chimerical, while the great mass of Christians had apparently given little thought to the matter. What makes the zeal of the young men at the hay-



WEST COLLEGE (IN WHICH MILLS ROOMED).

stack so remarkable is the fact that it originated and became most intense in the midst of prevailing apathy.

Although the story of the haystack meeting was well known, the precise spot where it was held was not known until 1854, when the only survivor, the Hon. Byram Green, identified the place. Two years before, a stranger passing through Williamstown had been deeply impressed by the faith and zeal of the students at the haystack, and he sent back a gold dollar, saying that it would at least purchase a cedar stake to mark the spot, and prophesying that it would some time be marked by marble. In 1857 this prophecy was fulfilled, and the cedar stake became marble through the generosity of an alumnus of the college. President Hopkins said in his address at the dedication, "For once in the history of the world a prayer-meeting has been commemorated by a monument."

The missionary enthusiasm of those devoted young men found expression two

years later in the formation of the first foreign missionary society in this country, "a society not for the purpose of sending others, but of GOING to the heathen." The following constitution was adopted:—

1. The object of this Society shall be to effect in the person of its members a mission to the heathen.

2. No person shall be admitted to its membership who is under an engagement of any kind which shall be incompatible with going on a mission to the heathen.

3. Each member shall keep absolutely free from every engagement which after his prayerful attention and after consultation with his brethren shall be deemed incompatible with the objects of this Society, and shall hold himself ready to go on a mission when and where duty may call.



THE MISSION PARK AND MONUMENT WHEN DEDICATED IN 1867.

This constitution has been modified, but the society still exists, though transferred to Andover Seminary. Messengers were early sent to other colleges to stir up a similar spirit in them. Mills wrote with glowing enthusiasm: "The field is almost boundless. In the language of an eminent writer, 'Oh that we could enter at a thousand gates, that every limb were a tongue and every tongue

a trumpet to spread the joyful sound ! ' The camp is in motion, the Levites, we trust, are about to bear the vessels and the Great Commander to say, Go forward. Let us rely with the most impartial confidence on those great, eternal, precious promises contained in the Word of God, Mark 10 : 29."

After this society of "The Brethren," who had pledged themselves for service in the foreign field, was transferred to Andover Seminary, Adoniram Judson joined it, and Judson, Mills, and Gordon Hall were the leading spirits among the students in making the appeal to the General Association of Massachusetts in 1810, for counsel and support in their plan to preach the gospel to the benighted. Their zeal and devotion impressed the General Association so deeply that, though there were many who, like Loomis at the haystack, thought the scheme impracticable, steps were there taken for the organization of the American Board.

Only two of the men of the haystack meeting were permitted to set forth upon foreign missionary service. Mills died near the shores of Africa, and Richards in Ceylon. Were their life and death a disappointment? On his dying bed



MAIN STREET, WILLIAMSTOWN.

Richards said, his face beaming with celestial radiance, "I have sometimes had as much joy in praising God here as this poor body could bear ; yes, as much as this poor body could bear ; but when I *see* Jesus, then I shall sing, oh, then I shall sing !" His last words were, "Oh, what glories I see !"

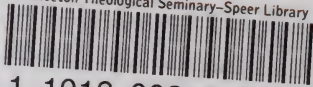
The movement begun at the haystack unquestionably led to the organization of the American Board and so to world-wide plans for the extension of the kingdom of Christ. It is said that before that prayer-meeting closed the storm subsided and a bright rainbow appeared in the east. The success which has crowned the prayers and labors of those young men during ninety years was fitly symbolized by the bow which spanned the heavens as they left the sacred spot.

For use in Library only

For use in Library only

I-7 v.92
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8201